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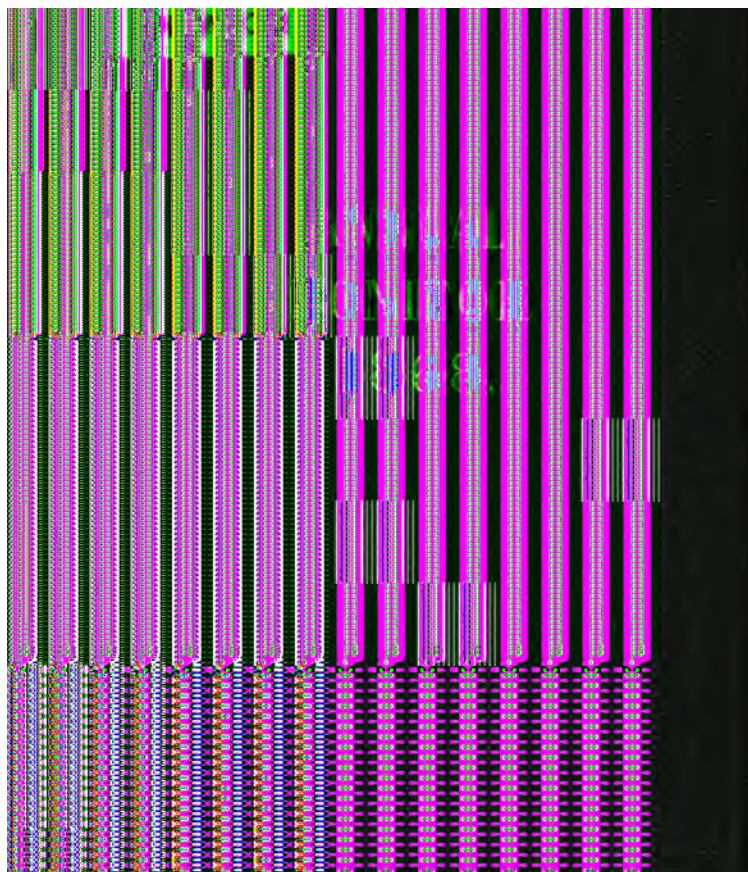
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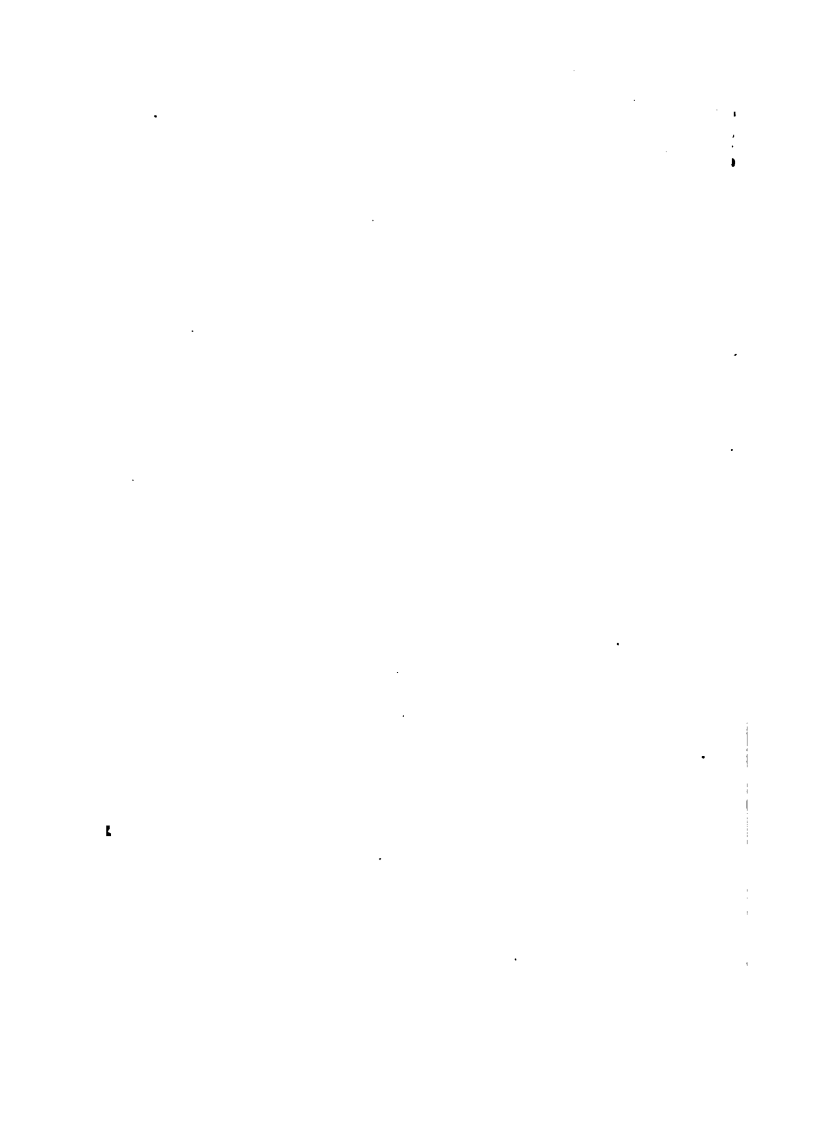
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NEW SERIES, No. 26.

THE  
ANNUAL MONITOR

FOR 1868,

OR  
OBITUARY

OF THE  
MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1867.

L O N D O N :

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APR 24 1935

## PREFACE.

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It may perhaps be desirable in bringing out the present volume of the ANNUAL MONITOR, to state, that the late Editor having, within the past year, left England for Madagascar, the editing of this twenty-sixth number has fallen into fresh hands. Care has, however, been taken, to preserve as much as possible the character of the work, which has so generally commended itself to the approval of Friends.

The obituary of the past year contains a larger number of deaths, than any of the *previous twelve years*: at the same time the average age is high, being  $55\frac{1}{2}$  years. Of the 367 deaths, no fewer than 210 were between the ages of 60 and 90. We have received an unprecedented number of memorials of deceased Friends;—not merely describing their last hours, but exhibiting the various stages of their religious progress, and illustrating that variety of administrations, by which the Holy Spirit works in the souls of believers, and finds for all their place and service in the church and in the world. We have not dwelt on the frailties of any, though doubtless all were more or less “encompassed with infirmity;” but have rather sought to trace the leadings of the Divine finger, and those gifts and graces which the Lord is pleased to bestow on those who love Him.

We may add, that from the press of matter so largely contributed by our friends, it was found impracticable to include six or seven other memoirs, which we should have been glad to have comprised in the present volume. *An index* or list of those names, to which larger or shorter notices are attached, is added; which it is believed will be found useful for reference.



## LIST OF NAMES WITH MEMOIRS.

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Rachel Albright.	Sarah Jacob.
Harry Armour.	Elizabeth James.
Ann Barlow.	Russell Jeffrey.
Grace Bellman.	Henry King.
William Birkett.	George Frederick Linney.
Sarah Burgess.	Maria Mellor.
John Cass, Sen.	Margaret Newsom.
Elizabeth Charleton.	Mary Nicholson.
Joseph Clark ( <i>Doncaster</i> .)	Sarah Ord.
Hannah A. Cross.	Benamina Penney.
Albert Fox.	John Priestman.
Robert Moline Giles.	Louisa Radley.
Mary Grimshaw.	Frank Rawlings.
Thomas Hall.	William Ridgway.
Eleanor Harrison.	Michael Satterthwaite.
Annis Hartas.	Elizabeth Smeal.
John Hipsley.	Joseph Sutcliffe.
William Holmes.	William Tanner.
Mary Hunter.	Sarah Tanner.
Benjamin Barron Wiffen.	

# THE ANNUAL MONITOR.

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## OBITUARY.

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	Age.	Time of Decease.
HENRY ACKROYD, <i>Batley, near Dewsbury.</i>	65	2 10 mo. 1866
MARY ALICE ALBRIGHT, <i>Bootle, near Liverpool.</i>	6	20 12 mo. 1866
Daughter of Henry Albright.		
EDWIN ALBRIGHT, <i>Southport.</i>	8	27 5 mo. 1867
Son of the late William Albright.		
RACHEL ALBRIGHT, <i>Charlbury, Oxfordshire.</i>	91	26 7 mo. 1867
Widow of William Albright. An Elder.		

She was a daughter of William and Hannah Tanner of Woodborough, Somerset, and a member of Sidcot meeting until her marriage with

William Albright, of Charlbury, in the year 1801. Although we have not to speak of those strongly marked vicissitudes, and searching trials that attend the lot of many, she had yet her share from time to time (in the loss of children, &c.) of the chastenings of the Divine Hand, which she bore with Christian resignation.

To great simplicity and openness of heart, was joined much mental energy, resulting through Divine grace in constant and unselfish effort for the welfare and comfort of those around her; and she was diligent in her attention to the wants of the poor, by whom she was much respected and beloved. With a large family of her own, she was a true mother to others, who, at different times, resided under her roof, and to some friendless and destitute girls, who came under her notice; one of whom (at least) to the end of life, retained for her a most grateful love. She worked zealously with her dear husband and others in the establishment of a British School at Charlbury in the year 1815, which has continued to be an important benefit to the town to the present time.

Of her religious care for her children, the following extracts from her letters will show how it sometimes found expression. "I seem to want

to hear from thee, and to say something to thee every two days, and should be right glad if I could see thee, but I trust we are each in her right place; so I must exercise patience, and hope in the mean time that thou art under the especial care and guidance of our Heavenly Father. When entering into feeling with thee this morning, I was favoured with what I thought was an assurance, that His goodness was extended to thee ;—and very sweet it was."

To her younger son, then a youth of eighteen, she writes, Fourth month 24th, 1833; "Here, my dear J——, let me offer thee a word of advice on this *meeting subject*, which is one of vast importance to thee,—to strive to keep thy heart, with all diligence, when assembled with thy friends;—then mayest thou be a help and comfort to them, and blessed will be the result to thy own mind; for out of it are the issues of life. I am often led to desire for thee, that thou mayest be preserved in the fear of God to such a degree, as that thou mayest fear to offend Him in thought, word or deed; that thy heart may be lifted up to Him morning by morning, in prayer for his protecting and preserving care, and in thankfulness for the many favours thou art receiving from His bounteous hand."

When in her sixty-ninth year, she had a severe attack of pleurisy; from the effects of which, and the reducing means employed, much nervous prostration followed. The long-continued pressure of this infirmity obscured the brightness of her Christian hope; yet she never lost an earnest desire after it, and kept up a lively interest in the concerns of the society, of which she had, for many years, been a prominent and esteemed member. Of this period of her life, it might be said she was often "tossed with tempest and not comforted;" but He who had "not forgotten to be gracious, nor in anger shut up His tender mercy,"—who keepeth covenant with the night as well as the day,—was pleased eventually to "lift up the light of His countenance" upon her, and restore peace to her soul.

A friend much associated with her, writing since her decease, says:—"She was an old and most truly valued friend of our family, whose many good qualities are now before my mind in sweet remembrance, and whose sound judgment, in the brightness of her meridian life, was often appealed to by many, who could form a just estimate of her character." Her faculties remained clear to the last, and her life-long habit of thoughtfulness for others was strikingly mani-

fest on the day preceding her decease; during which she also quoted correctly many portions of Scripture:—we are “justified freely by His grace.” “Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For He satisfieth the longing soul, and filleth the hungry soul with goodness,” &c. A favourite stanza of Cowper’s was much dwelt on.

“Oh, for a closer walk with God,  
A calm and heavenly frame;  
A light to shine upon the road,  
That leads me to the Lamb.”

Once she added, “The Lamb of God, that taketh away the sin of the world.” She asked to be reminded of the first line of this stanza about a quarter of an hour before her death. During the last three days the powers of life had been very gently ebbing, and at an unexpected moment she passed away without pain or conflict—leaving the consoling belief on the minds of her family, that, through Divine mercy, she had exchanged the weakness and weariness of the flesh, for an eternity of rest and peace.

MARY ALLEN, 84 17 12 mo. 1866

*Lurgan, County Armagh.*

HANNAH ALLEN, 83 12 4 mo. 1867

*Stoke Newington. A Minister.*

PHOEBE SOPHIA ALLEN,	18 24 5 mo. 1867
<i>Chelmsford.</i> Daughter of Anne, widow of Joshua Allen.	
MARY STEEVENS ALLPORT,	45 26 6 mo. 1867
<i>Reading.</i> Wife of William Allport.	
JOSHUA APPLEBY,	50 26 11 mo. 1866
<i>Cheetham, Manchester.</i>	
MARY ARMISTEAD,	66 25 12 mo. 1866
<i>Ambleside.</i>	
HARRY ARMOUR,	77 29 1 mo. 1867
<i>Edinburgh.</i>	

Though this individual did not become a member of the Society of Friends till late in life, yet he so cordially entered into their views and feelings, was of so frank and affectionate a disposition, and showed forth so manifestly that he was taught by the Spirit of truth, that he was among them indeed "a brother beloved." For some years before his admission into the Society, he and his family were intimately connected with Friends in the Peace and Anti-Slavery Societies, as well as other measures bearing on the public well-being. His son, John Armour, bore his testimony to the unlawfulness under the Gospel of all oath-taking, by suffering a month's imprisonment for refusing, (in obedience to our Saviour's injunction, "Swear not at all,") to give evidence upon oath.

From intimacy with Friends, arising out of these circumstances, Harry Armour was led to study their religious views as expounded by Robert Barclay and other writers; and became convinced of their truth and accordance with the Holy Scriptures. After attending meetings for upwards of eight years, he applied for membership, and was very cordially received by Edinburgh Two-months Meeting in 1859, being then seventy years of age. He afterwards often expressed his pleasure at having taken this step, and the peace and happiness he enjoyed in our mode of worship. He was for years in the habit of going to London to attend the Yearly Meeting, even before he was a member, and was much refreshed and edified in being present at the meetings for worship: and after he became a member, he highly enjoyed and appreciated the privilege of being admitted to the meetings for discipline, in the deliberations of which he took a lively interest.

He carried on business in Edinburgh as a printer, for more than twenty-five years. Being naturally of a very quick intelligence, and having a large experience as a printer, he took much delight in his art, at which he was personally a proficient. For his honourable and candid



dealing he was much respected in his business relations. To the very close of his life the buoyant cheerfulness of his disposition remained in a very remarkable degree. This feature of his character, together with a kindness and frankness which it was impossible to misunderstand, made him specially beloved by young people, in whose welfare he always manifested a very affectionate interest.

During his last illness of about a month's duration, he displayed much of his usual cheerfulness, accompanied by complete resignation to the Divine will,—leaning (as he said) on the Everlasting Arm:—frequently giving evidence to those around him, that his simple and practical faith remained unclouded, and that victory over death was indeed given him through the Lord Jesus Christ. In the memory, and in the example of his straightforward, honourable character, his useful and happy life, and above all his simple and earnest piety,—his family feel that they have indeed a rich inheritance.

EDWARD ATKINSON, 75 1 10 mo. 1866

*Gurney Ville, Bishop Auckland.*

ANN ATKINSON, 69 22 5 mo. 1867

*Darlington.* Widow of John Atkinson.

THOMAS ATKINSON, 75 25 2 mo. 1867

*Broughton, Manchester.*

JOSEPH BAKER, 12 11 9 mo. 1866  
*Dublin.* Died at Newtown School. Son of  
John and Eliza Baker.

JOHN BAKER, 60 22 12 mo. 1866  
*Thirsk.*

ALICE ESTHER BARCLAY, 12 20 6 mo. 1867  
*Woodford, Plaistow.* Daughter of Henry Ford  
and Richenda Louisa Barclay.

JOHN PIM BARCROFT, 64 28 2 mo. 1867  
*Strangmore, County Tyrone.*

ANN BARLOW, 80 10 3 mo. 1867  
*Darlington.* A Minister. Widow of Henry  
Barlow.

Some particulars of the life of this aged disciple having been requested and kindly furnished by her daughter, they appear to be so fraught with instruction, and so entirely in unison with all that is known of her Christian course by surviving friends, that we submit them, with trifling alterations, to the readers of the *Annual Monitor*.

"As I am asked to give a few memoranda respecting my precious departed mother, whose memory is, I have no doubt, dear to most who were intimate with her character, I will do what I can, but fear I am not able to do justice to the subject. I was often interested in hearing her

she speak of the pious care and guarded training she had under her exemplary parents; the blessing of which rested upon her young mind, and caused her almost from infancy to view the Saviour as the one object worthy of her love, and religion the only thing to afford present as well as eternal happiness.

“About the age of eleven years, a clearer view was given her of the sinfulness of her heart, and the need of an entire change. She felt she had not that holiness, without which she should *never* see God. These feelings led her to the feet of Jesus, and on yielding to the work of the Holy Spirit, she was led to claim her interest in Him who she believed had died for her; and she then felt that she could rejoice in a reconciled Father. At that time she became a member of the Wesleyan Methodist Society, and gave evidence of the reality of a change of heart by her consistent walk. Her natural temperament was very vivacious; hence she was often made sensible of grieving the Holy Spirit, by yielding to the temptations incident to such a disposition. At these times her spiritual conflicts were great; but by fresh application to the Fountain opened for sin and uncleanness, she was empowered again and again to wash therein, and feel reassured of the pardoning love of God.

"After her marriage she was much engaged, actively assisting in business occupations, ever observing strict integrity,—a course thoroughly reciprocated by my dear father; both of them at the same time endeavouring to maintain an humble walk with God. When her younger children were approaching maturity, she became much attached to the Society of Friends, frequently attending their meetings; but her vacant place in the Wesleyan Chapel was painfully felt by her family, and her truly pious and amiable husband urged her to remain with that body, dreading such an inroad into the unity of the domestic circle. This apprehension on the part of our dear father, caused her to halt in drawing nearer to Friends, although she continued to attend meetings on every available opportunity. But, oh, how bitterly had she to mourn her indecision in not yielding *at the right time* to what she believed to be the call of the Spirit! Her deeply exercised soul was plunged into terrible conflict, and for two years faith and hope seemed almost gone, the comforter withdrawn:—she truly mourned 'an absent God,' suffering at the same time physical as well as mental depression. Towards the end of this trying season, her attention was arrested by these words, '*God is*

*Love;* and as she was strengthened to contemplate this holy truth, with much fear and trembling she exclaimed, 'If God is indeed all love, O that once more I might have a token of it!' She paused, she prayed, she claimed an interest in Christ;—her bonds were broken, the enemy was repelled, and she was enabled to exult in a renewed sense of her Heavenly Father's love! She then withdrew from the Wesleyan Society, without the slightest feeling of antipathy to that portion of the militant church; but from a deep indwelling sense of duty, to embrace the doctrines and principles of the Gospel as professed by the Society of Friends, with which she became united in the year 1842. My father now passively yielded to his wife's convictions, and afterwards became convinced of the Scriptural rectitude of the religious principles of Friends, obtaining membership a few months before his peaceful departure to the Church triumphant.

"It was about the time of my dear mother's becoming fully united to our Society, that she felt constrained to speak in our meetings as a Minister of the Gospel; thus early entering upon a line of service in which she was afterwards officially recognised by her brethren and sisters. It might now be said that her peace flowed as

a river; it was indeed the soul's calm sunshine. The cause of Christ became increasingly dear to her. Those around shared her earnest prayers, whilst she invited others to come, taste, and see how good the Lord is.

"The poor and afflicted had through life her tender sympathy; and when unable to minister fully to their necessities through her own means, she sought the aid of those who could. She was often found by the bed side of the sick and dying, endeavouring to comfort and direct them to the dear Saviour. Thus she continued to live in love and the service of her day, bearing testimony to the power of Truth; until the infirmities of age prevented her going forth upon her errands of mercy and goodwill, beyond the limited sphere surrounding the more retired abode to which she had removed. The quiet and retirement of this residence she much enjoyed, whilst it was evident to those around that she was ripening for a better land, of which she often spoke. When unable to get to meetings twice a day, and sometimes not at all, we had our friends and neighbours to come and read with us; on which occasions her earnest exhortations and entreaties to those present to prepare for the final summons will not soon be forgotten, saying how

very near she felt herself to the eternal world, and how needful the meetness for that blest abode! After attending the quarterly meeting in the Tenth month, she felt greatly exhausted, yet was cheerful, enjoying the company of her beloved sister. In the evening she addressed my long-afflicted brother; words of comfort flowing sweetly to him, and although he little supposed it, they proved something like the parting legacy of loving interest, as it was their last interview of this nature.

“The next day an illness began which continued three weeks, until no hopes of recovery were entertained. But whilst greatly prostrated in body, she was favoured with sweet consolations from on High. She was deeply concerned for her family, and engaged in earnest prayer for her children and children's children, that not one might be wanting in ‘The Great Day.’ To some near and dear to her, she appealed in touching language; entreating them to give up the vanities of earth, and seek at once the salvation of their souls, through that dear Saviour who had died for them. We hopefully believe that with some, good resolutions were formed and previous convictions deepened. Notwithstanding these evidences of faith and love, the dear sufferer was

not free from mental conflict. One day, upon the usual enquiry being made as to how she felt, the reply was, "very low, I feel I have been so unfaithful! a sense of my great weakness and want of ability has often closed my mouth, and I have withheld what the Lord gave me for others. Oh tell —— to be watchful, and not shrink as I have done; these things press sorely now." After a short time her faith and hope revived, and she was enabled to rest upon Christ as her complete Saviour. Her sufferings increasing, the promises of the Gospel became more and more precious to her. The Holy Scriptures had ever been her delight, and now she felt the force and comfort of them. Reclining one day beside her, I repeated these lines—

"For thee is a mansion prepared:  
The angelic guard  
As a convoy attends,  
A ministering host of invisible friends,  
Ready wing'd for the flight  
To the mansions of light.  
The horses are come,—  
The chariot of Israel, to bear thee safe home."

"Adding a few remarks of my own on the mansions our blessed Lord had gone to prepare for his followers, she exclaimed "Yes; I see his beaming countenance, and shall soon see it for



ever!"—then with much feeling added—

"Oh that not a cloud may arise  
To darken the skies,

Or hide for a moment the Lord from my eyes,"

but I must not be too anxious for comfort,—my will entirely lost in the will of God. Oh yes, lost in the will of God! Sometimes, I am ready to say, 'Father, if it be possible, let this cup pass from me, yet not as I will, but as thou wilt!'

"A few days after enjoying with her this exulting faith, humble resignation, and most precious intercourse, it was found that the disease had settled upon the brain; and her bodily suffering and mental depression became very proving to herself and those around, but her calmness and patience even then were often very instructive. On the tenth of third month she quietly passed away to realize the beatific vision—to 'be for ever with the Lord.'"

SARAH BARNES, 77 2 5 mo. 1867  
*Birmingham.*

DEBORAH BARRETT, 60 21 8 mo. 1867  
*Coggeshall, Essex.* Daughter of the late Isaac  
and Susanna Barrett.

ELIZABETH BARRITT, 87 14 2 mo. 1867  
*Maldon, Essex.* Widow of Earn Barritt.

- JAMES HENRY BARBITT, 28 2 4 mo. 1867  
*Guys, Maldon.* Son of James and grandson of  
 Earn Barritt.
- CORBYN BARROW, 63 20 8 mo. 1866.  
*Lancaster.* Died in Italy.
- JOSEPH BARROW, 71 11 11 mo. 1866  
*Liverpool.*
- MARY BARTON, 73 7 11 mo. 1866  
*Liverpool.*
- HANNAH MARIA BASSETT, 76 1 10 mo. 1866  
*Leighton Buzzard.* Wife of John Dollin  
 Bassett.
- JOHN SWINFORD BASSETT, 78 15 10 mo. 1866  
*Stamford Hill, London.*
- HANNAH BEEBY, 65 7 2 mo. 1867  
*Allonby, Cumberland.*
- ELIZABETH BELL, 54 6 9 mo. 1866  
*Lisburn.* Died at Newtownards. Daughter of  
 Richard and Ann Bell.
- ELLEN BELL, 87 3 6 mo. 1867  
*Lower Grange, County Antrim.* Wife of John  
 Bell.
- GRACE BELLMAN, 74 16 6 mo. 1867  
*High Bentham, near Lancaster.*

When the decease of an humble individual of  
 no outward distinction attracts spontaneous notice  
 and an expression of esteem from the public

press, we may generally consider it as a genuine tribute of departed worth. "On the above date," observed a correspondent of the *Lancaster Guardian*, "after a long and painful illness, Mrs. Bellman, long and better known as *Grace Bellman*, passed peacefully away from earth's ever-changing conflict, to those scenes of loveliness and bliss, which were so frequently the theme of her pious utterances in the old meeting-house at Bentham." After speaking of her as for many years the only minister amongst the Friends in that neighbourhood, and that "had it not been for the frequent exercise of her spiritual gifts, there would have been long periods of silence in the ancient meeting-house,"—the writer continues, "She was a ready speaker, well versed in Scripture, \* \* and generally uttered her thoughts in suitable words, with much feeling, and in natural tones. She never paid the least homage to the goddess of fashion, \* \* and proved in her life that she valued more highly the adorning of the mind, than the "outward adorning of plaiting the hair, wearing of gold, and putting on of apparel." (1 Peter iii. 3). Mention is next made that she lived to see in the neighbourhood the revival of the Society in numbers and influence, the erection of a new meeting-house, and an increase of those

who engage in the ministry of the word and in prayer. "She died," continues the writer, "full of years, full of useful labours, full of faith and hope in her blessed Redeemer,—a pattern to the young, and a bright and encouraging example to those who wish to follow their Divine Teacher to hoary age." And this testimony of the *Lancaster Guardian* may, it is believed, be accepted as an honest acknowledgment of the Christian character of Grace Bellman.

She was born at Kendal in the year 1793, and in early womanhood removed to Bentham, where she assisted in teaching a First Day School which was established there, about the beginning of the present century, by Charles Parker, a minister in our Religious Society. Her parents were Independents; but after taking up her abode at Bentham, she joined in membership with the Wesleyans. In the course of time, however, she felt herself drawn towards the Society of Friends, and after professing with them for some years, she was admitted as a member before she had attained middle life.

She married early, but her husband was soon taken from her by death; and she then devoted herself more fully to the service of the Lord. For the greater part of her life, Grace Bellman

might truly be called a devoted labourer in the Home Missionary field ; and she would often *walk long distances* to administer spiritual consolation and help to the sick and the sorrowful. These loving and unpaid ministrations were much valued by individuals of all creeds and classes ; and there is reason to believe that she was instrumental in turning many to righteousness. An Elder in our Society now deceased expressed his firm conviction, that her labours were eminently blessed, both to the conversion of sinners and the edification of saints.

Our dear friend never had much of this world's goods entrusted to her, but she was liberal to the poor ; denying herself many things, in order that she might minister to the temporal, as well as the spiritual wants of others. She was diligent in reading the Holy Scriptures, and exemplary in attending the small meeting which is held in the village where she resided, and in which her voice was very frequently heard with acceptance in exhortation and prayer ; though she was never formally recorded as a Minister.

Grace Bellman led an active and useful life until within a few months of her decease, and retained her mental faculties to the end. In her last days, she was comforted of God, with the

comfort with which she had so often comforted others. Her heart was fixed, trusting in the Lord;—and death to her was robbed of its sting, and the grave of its victory.

WILLIAM BELSON, 77 15 10 mo. 1866  
*Great Yarmouth.*

FREDERICK BIGLAND, 17 12 1 mo. 1867  
*Birkenhead.* Son of Hodgson and Jane Bigland.

ELIZABETH BIRKETT, 80 31 10 mo. 1866  
*Colbally, Mountrath.* Widow of Henry Birkett.

WILLIAM BIRKETT, 77 29 8 mo. 1867  
*Bradford, Yorkshire.*

This dear friend had many trials to pass through in the course of his lengthened pilgrimage on earth; but it is believed he strove to keep near to the source of help: and though often suffering under feelings of sorrow, when sensible that he had come short of the Christian standard, he was enabled by faith in the Saviour of men to obtain peace. During much pain and bodily suffering, he was preserved in a calm and even state of mind. He was sensible to the last; and when asked at the solemn close if he was happy, and felt Jesus near, he replied, "Yes, oh yes!"—leaving on the minds of his surviving relatives the belief that his end was peace, trusting in the Saviour's love.

One who was with him for two weeks in his last illness says, "I do indeed believe he was sanctified through suffering, and through much tribulation was brought home to the fold of God. He was quiet and peaceful, and rarely spoke; but when he did, it was generally on the one theme of rest in Jesus."

SARAH BISHOP, 86 30 5 mo. 1867  
*Plymouth.* An Elder. Widow of Robert Bishop.

SAMUEL BLECKLEY, 67 3 6 mo. 1867  
*Darlington.* Died at Halifax.

MARIA BLUNSOM, 54 6 12 mo. 1866  
*Northampton.* An Elder. Wife of John Blunsom.

ELEANOR GREER BOARDMAN, 72 26 4 mo. 1867  
*Laurel Hill, County Tyrone.*

ANN BOBBETT, 85 31 10 mo. 1866  
*Churchill, Sidcot.* Widow of William Bobbett.

DINAH BOWER, 70 11 4 mo. 1867  
*Huddersfield.* Wife of Joseph Bower.

SAMUEL BOWER, 59 8 5 mo. 1867  
*Chesterfield.*

CAROLINE BOWLY, 70 15 11 mo. 1866  
*Cirencester.* An Elder. Widow of William Bowly.

ELIZABETH BOWLY, 72 9 7 mo. 1867  
*Cirencester.* Widow of Christopher Bowly.

JEMIMA BOWMAN,	71	3	11 mo.	1866
<i>Bakewell. A Minister. Widow of John Bowman.</i>				
MARY BOYS,	58	10	5 mo.	1867
<i>Laister Dyke, near Bradford. Wife of Richard Boys.</i>				
MARGARET BRADSHAW,	83	10	8 mo.	1867
<i>Skerton, near Lancaster. Widow of John Bradshaw.</i>				
RACHEL BRECKON,	71	31	7 mo.	1867
<i>Great Ayton, near Stokesley.</i>				
ELIZA O'BRIEN,	65	20	1 mo.	1867
<i>Carlton. Widow of William O'Brien.</i>				
ANNA BROADHEAD,	91	13	10 mo.	1866
<i>Castleton, Yorkshire. Widow of Joshua Broadhead, of Leeds.</i>				
SARAH BROADHEAD,	70	30	6 mo.	1867
<i>Doncaster.</i>				
MARY BROSTER,	45	26	6 mo.	1867
<i>Rainow, Macclesfield.</i>				
THOMAS BROWETT,	76	20	12 mo.	1867
<i>Stoke Newington.</i>				
MARY ELLEN BROWN,	5	27	9 mo.	1866
<i>Luton, Bedfordshire. Daughter of Henry Brown, Jun.</i>				
PRISCILLA BROWN,	70	1	11 mo.	1866
<i>Leeds. Wife of Isaac Brown.</i>				



SAMUEL NEALE BROWN, 67 8 12 mo. 1866  
*Dewsbury.*

WILLIAM BROWN, 60 23 2 mo. 1867  
*Westhoughton, near Bolton.* Son of the late  
 Robert and Jane Brown.

GOPSILL BROWN, 69 25 4 mo. 1867  
*Gloucester.*

ELEANOR AUGUSTA BROWN, 16 8 7 mo. 1867  
*Kingston-on-Thames* Died near Leicester.  
 Daughter of John and Augusta Mary Brown.

SAMUEL BROWN, 77 8 9 mo. 1867  
*Highflatts, near Huddersfield.*

SARAH BURGESS, 77 7 3 mo. 1867  
*Canterbury.*

This dear friend was favoured with an almost uninterrupted state of good health till within a few weeks of the close of her life. At different times during this interval, she said, "I have nothing to trust to but the love and mercy of my dear Saviour." A day or two before her death, feeling very weak and faint, she said, "It is very unwise for any one to put off the time of preparation till laid upon a sick bed like this—and I wish all could know it."

WILLIAM CARD, *Dublin.* 65 12 2 mo. 1867

JOHN CARRE, *Guernsey.* 80 19 9 mo. 1866

ELIZABETH CARTER, *Preston.* 25 8 9 mo. 1867

Daughter of Thomas and Mary Carter.

JOHN CASS, SEN.,                      83 23 1 mo. 1867  
*Castleford, near Pontefract.*

He was born at Redcar on the Yorkshire coast, in 1783. Though some of his ancestors had been members of the Society of Friends, yet becoming separated from it by their marriage, he was in early life thrown among the Wesleyans, and being very fond of singing, he became an active member, and continued with them many years. This was at Stokesley, in Cleveland; but, before he left that place, he formed an intimate acquaintance with several of the Society of Friends, and read many of their books.

In 1833, he removed to the village of Gawber, near Barnsley; and not feeling satisfied with the Wesleyans of that neighbourhood, he withdrew from them, and went to the Friends' Meeting, in Barnsley. After having continued to attend this meeting for fifteen years, he consulted an elder on the propriety of his asking for membership, and was dissuaded from it. By this he was so much discouraged, though he still continued to come to meetings, that he made up his mind never to apply at all; remarking that not being a member did not lessen his conviction of the truth.

On going to reside at Castleford in 1852, though then bordering on threescore years and ten, he walked over, week by week, three miles to Pontefract to the Friends' Meeting there ; and being joined by his son, the latter after some time applying for membership, obtained his father's consent to unite both their names in a joint application ; when both were admitted into the Society.

He had a great love for reading ; and having in this latter period of his life no particular employment, he spent much time in perusing the journals of Friends ; and was particularly fond of the lives of Thomas Shillito and William Allen. Though so far from meeting, he was diligent in his attendance, notwithstanding his advanced age.

For some few years past, he appeared to be ripening for heaven ; which seemed to draw nearer and nearer, as winter after winter he was visited with severe illness, and several times his recovery appeared doubtful. Discerning what was good in others, he maintained a friendly intercourse with serious people of various denominations. About six weeks before his death, on the Anniversary of the Castleford Branch of the British and Foreign Bible Society, various

ministers and others met together for tea and supper with the family; and before they separated, the old man, remembering how often he had in times past been cheered with songs of thanksgiving,—when a number of the Lord's servants were able unitedly to "sing with the spirit, and sing with the understanding also,"—came from his warm corner in the adjoining room, and said, he had a particular favour to ask of those present, to sing his favourite and beautiful hymn, "Thy will be done!" This was cheerfully and feelingly complied with; after which prayer was also offered up, and it was felt to be "a time of refreshing from the presence of the Lord."

After that time, John Cass was still able to walk about, and seemed in his usual state of health, until the day before his decease, but often remarked that he felt his end was near. Early on the morning previous to his death, he had a prolonged attack of sickness, which prostrated his failing powers. He slept and woke at intervals, peaceful and conscious. His children were telegraphed for, and when all surrounded his bed on the morning of his departure, and the remark was made that his end was come, he said, "Yes, praise the Lord! praise the Lord!" Speech then began to fail, and his eyes grew dim, though

he was still conscious ; and on anything being said about being happy, or about heaven, an assent was given, and clearly understood by those present, that all was well. Thus he fell asleep in Jesus ; his end was peace : and as a ripe shock of corn, he was gathered into the Heavenly garner.

ELIZABETH CASSON, 54 9 5 mo. 1867

*Thorne.* Widow of John Calvert Casson.

JOSHUA CATCHPOOL, 72 2 8 mo. 1867

*Ifield, near Crawfield.*

SAMUEL CATTON, 79 11 6 mo. 1867

*Plaistow.*

SARAH CHAPMAN, 87 28 8 mo. 1867

*Harrogate.* Widow of William Chapman.

ELIZABETH CHARLETON. 74 19 4 mo. 1867.

*Bristol.* A Minister. Widow of James Charleton.

This dear friend was the daughter of Thomas and Sarah Fox, of Wellington, Somersetshire, and was born in the Fourth month, 1793. During the years of her early womanhood her health was not strong, and she appears to have had the impression that her life might be of short duration. Her private memoranda, at this period, evince an earnest desire to be found faithfully doing her Lord's will; and under this feeling, she

began to speak in our meetings for worship in the character of a minister, and was acknowledged as such by her friends in the year 1825.

Her offerings in the ministry were for the most part brief, and not frequent; but they were characterised by much weightiness of spirit, and earnest religious exercise. As life advanced, she was favoured to have increasingly clear views of the nature of the Gospel, as a dispensation of God's infinite mercy to fallen man through Jesus Christ our Saviour,—and her mind thus acquired more of that brightness of feeling, which springs from a right apprehension and believing reception of the "good tidings of great joy."

In the year 1835, she was united in marriage to the late James Charleton, of Bristol; and during the remaining twelve years of his life, she was to him a true helpmeet, a loving and wise counsellor. In the year 1836, two of her husband's sons were drowned in the wreck of the vessel in which they had sailed for New York. Under this great bereavement, and some other trials, including the failure a few years later of his own health, she was to her husband a tenderly sympathizing companion, seeking to be made helpful to him in the highest and most important sense. The following memorandum, without date,

appears to have been written within the last few years of her husband's life. "On First Day evening, we had some religious conversation, to mutual satisfaction, and I trust edification. My dear husband expressed his desire that we should thus converse occasionally. It seemed to me as if it relieved his mind to unbosom his feelings a little, being generally very reserved on such matters, except when his feelings of gratitude, or some emotion of the mind cannot be concealed. This occurs not unfrequently, when the great sacrifice made for us is especially under notice, which subject is, I believe, very present to his mind, and humbling to him."

Shortly after her husband's death, she wrote as follows. Fifth month, 31st, 1847. "On the 6th inst., the twelfth anniversary of our marriage, it pleased Infinite Wisdom to deprive me of my dearest earthly treasure,—to gather him, as I trust, into the Heavenly Garner as a shock of corn fully ripe. To this dispensation of my Heavenly Father's will, I desire to be enabled to bow. But what shall I ask for? Should it not be for a heart devoted to His service? He is mercifully pleased to shower down many blessings on my head. I have a competency of this world's goods. I have not only sufficient for my

own wants, but I have also to bestow on the wants of others, less favoured than myself in this respect."

And those who had the opportunity of observing her consistent, humble, self-denying course during the remaining twenty years of her life, can testify to the diligence with which she endeavoured to carry out in her daily practice the desires expressed in the foregoing memorandum.

Not only did she liberally bestow of her own resources for the help of the poor and needy, but she was accustomed to do that which involves much greater practical self-denial than the mere giving of money. She devoted much time and labour to the *investigation* of cases of distress, often visiting the poor in their own homes, and generally administering to their wants: seeking (it is believed) that she might, through Divine grace, be made useful to them spiritually, as well as temporally.

Besides these benevolent labours, and the liberal support which she gave to institutions for promoting education, temperance, and very many other philanthropic or religious objects,—she manifested great kindness to many of her friends, of a class far above that of the indigent poor, but still in circumstances which rendered a little



occasional aid of great value to them. The tact and delicacy, as well as Christian kindness, with which she sought to increase the comforts of such, or to afford them pleasure, will long be remembered by many with affectionate gratitude.

While she continued through life conscientiously attached to the principles and practices of her own religious Society, she was marked especially during the later years of her life by a truly catholic spirit; which enabled her to appreciate and admire the religious character of her fellow-Christians of other denominations, though differing in many important particulars from her own. She could truly adopt the language of the apostle, "Grace be with all them that love our Lord Jesus Christ in sincerity."

Her last illness was short. On the 5th of Fourth month, 1867, she travelled from Bristol to Falmouth, in order to pay a visit to her brother Samuel Fox, and other attached relatives residing there; the prospect of which had afforded her much pleasure. For about a week after reaching Falmouth, she continued in usual health, and was able to derive much enjoyment from the society of her friends. She then became ill; and her malady proving beyond the reach of medical skill, she continued to decline for about a week, and on the

21st of the same month peacefully breathed her last.

The drowsiness and wandering which prevailed during the greater part of her illness, were such as to preclude the possibility of much communication ; but there were intervals during which she was able to listen to psalms, and felt soothed by hearing hymns repeated to her.

On one occasion she said, " I rejoice in the Lord, and joy in the God of my salvation." And several times when a text was read or repeated, she would take up the leading idea ; as for instance, when she was feeling the value of cold water, (a little of which she often drank,) on being reminded of the text " with joy shall ye draw water out of the wells of salvation," as containing a promise for her, she exclaimed, "*wells of salvation,*" "*wells of salvation,*" many times. And thus it was when the lines from one of Bonar's hymns were read,

" I found in Him a resting place,  
And He has made me glad,"—

it seemed as if her restlessness caused her mind the more to fasten on the words, "*a resting place.*" But with the restlessness which marked the last few days of her illness, there was never an expression of impatience ; and the peace in which

she was kept was indeed nothing short of the  
 "peace of God which passeth all understanding."

JOSEPH CHRISTY, 82 9 12 mo. 1866  
*Croydon.*

SARAH CLARK, 66 2 10 mo. 1866  
*Street, in Somersetshire.* Wife of Cyrus Clark.

CYRUS CLARK, 65 20 12 mo. 1866  
*Street, in Somersetshire.*

MARTHA CLARK, 79 2 4 mo. 1867  
*Darlington.*

JOSEPH CLARK, 69 12 5 mo. 1867  
*Doncaster.* An Elder.

In reviewing the *life* and considering the *death* of this esteemed Friend, it seems to be difficult to embrace within small limits anything like a full representation of his character. Possessing good abilities, an uncommon degree of energy, and a mind early imbued with the love of God and of all mankind, united with deep humility, he was enabled, throughout a lengthened life of activity, to "adorn the doctrine of God our Saviour."

Joseph Clark was born at Doncaster on the 25th of Fifth month, 1798. He was trained by his excellent mother in the nurture and fear of God. As he grew to manhood, he imbibed, from conviction, a deep love for the doctrines of the Society of Friends, whose welfare was dear to

him to the end of his life. Being an only child, and losing his father by a very sudden death when only seventeen years of age, it was remarked that "he seemed to become a man all at once." He assumed the active management of the business, and devoted himself diligently to cheer the widowhood of his beloved mother.

In the year 1825, he was united in marriage with Anne Woodhead, of Leeds, a union which in every way tended to his comfort and happiness. In the rearing and training of a numerous family of children, and in the maintenance of an orderly and religious walk, as well as in the support of the cause of religion and philanthropy around them, our dear Friends are now remembered by many as showing forth a bright example to others. In the summer of 1847, this union was dissolved by the death of Anne Clark; and whilst the bereaved and sorrowing husband was enabled in a wonderful manner to bow in resignation to a blow almost overwhelming, the effect of her removal was visible in his altered tone and manner, and his letters to his children, through the whole of his after life.

A letter to a beloved son during his apprenticeship, under date Twelfth month, 1851, contains this passage;—"How does the date of this, as

well as a walk I have just taken, remind me how near we are to the close of another year! The close of another year! One of those portions of time which form no small fraction of the period of human life; whether of thine, just advancing to manhood, the seed time of life,—or of mine, at a period when my autumn is quickly coming; when I must, I am sensible, soon quit this stage, to leave it to my survivors to see how successful or otherwise have been my labours, in the vineyard of my own family. How these alternations of seasons carry back the thoughts to bygone days! Oh that our hopes, our wishes, our prayers,—especially those of thy dear mother, with her many labours and anxieties for you,—may be in your remembrance when we are *both gone hence*, and the place that knows us may know us no more!"

The following is extracted from a letter full of feeling, addressed to one of his sons on his twenty-first birthday:—"She is taken from us, and it is indeed ours to mourn her loss; but though she is gone, and inadequate as thy father feels to do *his* duty, much less to supply her place, he has indeed the high privilege of reminding thee of her example and of her prayers; and recommending thee to the love and grace of

that blessed Saviour whom she loved, and very humbly endeavoured to serve. Thou hast seen the hand of death snatch away the dearest object of our affections, commencing, as we trust, the harvest which is to garner *a whole family* in heaven. Through faith in thy Saviour, thou wilt still be able to look upon the past with deep gratitude to Him who has preserved thy life hitherto, and to trust Him with the future. Affliction has abounded, but consolation has, I believe, been mercifully administered to us ; so that I feel that a recurrence to the past is no unhallowed intrusion on this festive day."

We introduce a few more passages from letters to his children, showing that the softened feelings of the father's heart were mingled with Christian anxiety for their welfare and enjoyment, here and hereafter. To one of his sons at Ackworth, he wrote on the speedy return of the Annual Vacation, "that as surely as the year had passed, and the vacation had approached, so surely is our time here below passing away, and the period approaching when we must go to that distant home, where all may re-assemble for ever, to mingle in joys and glories which are but faintly shadowed by what we here see. Dost thou remember the

lines recited by thy dear mother, when from her dying bed she saw the beauties of nature?

“ If God hath made this world so fair,  
Where sin and death abound,  
How beautiful beyond compare  
Must Paradise be found ! ”

“ O how often, during my rides through the verdant country, have I thought of these lines and of her ! \* \* Is it not, my dear son, worth all that we can do or suffer, to gain access to the presence of Him who made all the beautiful things we behold ? and who has the power and the will to bestow upon us blessings we cannot yet conceive.”

In 1852, to another son in a situation at Hull, he says, “ It becomes more and more my pleasure to know that you all are happy and *well-faring*, which I trust is the case in the best sense of the word. To witness this, often feels to be all that I desire to live for ; for as regards myself, I feel to ‘ have seen an end of all perfection ’ in my hopes and pleasures, as to this life.”

Describing a ramble in Owston woods, in 1857, he observes, “ how much of beauty and happiness there still remains in this faded world ! The birds were all in spring tune, and the country resounded with their notes. How often do I

think, what must Heaven be, if such be the remaining bliss of Earth ! But it is *not every one* who can relish these delights ; so a preparation as well as meetness are needful, to enjoy the purer, higher happiness of Heaven. Surely, gratitude, love and faith, are a part of this."

He wishes all his children to make grateful returns for the blessings they had enjoyed as a family. "May you all, by evincing more and more devotedness to God, prove that you have really accepted your Saviour *for your Lord*. Words fail me to tell how much I feel for you, —how often my eyes fill with tears as I think of you ! tears not of sorrow, but of interest and of thankfulness ; and of joy that we have thus far been preserved a united and affectionate family ; and all I trust in a good degree of the fear of the Lord."

One of his sons having in prospect a change of situation, in 1859, his father encourages him to patience and trust in the Lord. "Remember that our Heavenly Father is perfect goodness, and has absolute power. What more then can we need than His favour ? May we all seek it through His dear Son, and in obedience to all His commands ! O, how consistent this is with *active exertion* on our part ! encouraging every



lawful pursuit, upholding the mind under every disappointment."

At another time, "May my dear children be worthy of the character of many a virtuous ancestor, in whom they may rejoice, and of their exemplary and prayerful Mother! and, forgetting the many mistakes and shortcomings of their poor Father, may they realize some of the blessings which he often earnestly asks for them at the footstool of mercy! the chief being, that his Father's God may draw them to himself, lead them by his good Spirit, shew them the reality of their need of a Saviour, and richly bestow upon them of His saving grace."

It may be truly said that the rule of this dear friend through life was, "Whatsoever ye do, do it heartedly, as to the Lord, and not unto man." And it is now instructively remembered by his family, how in the period of grief Joseph Clark was enabled to rouse himself to a performance of his daily duties. He was essentially a practical man. Amidst the various duties entailed upon him, and the efforts necessary to provide things honest in the sight of all men, (during years in which the business that he was engaged in was subject to serious depression,) he still devoted a large share of his time to the active promotion of

those objects, whether of a religious or philanthropic character, which were dear to his heart.

He was a consistent Friend. No labour and no sacrifice were too great, when called for in the service of the Society. Yet he ever took an humble view of his own attainments, and his humility was an instructive and striking part of his character. He was uniform for a long series of years in his attendance of his own meeting, and of the monthly and quarterly meetings of which he was a member. He was on more than one occasion placed upon committees, appointed by York Quarterly Meeting, to visit the meetings and families composing it. And whilst his communications were short, the weight of his manner and the cheerfulness of his spirit will be long remembered by his friends. In the offices of Elder and Overseer, his clear judgment and discernment rendered him eminently useful in the church during a lengthened period. His house was always open for the simple and hospitable entertainment of his friends, with whom it was a delight to him to mingle in social enjoyment. He was for many years a member of the Ackworth School Committee, as well as that of the Friends' School at York, where his judgment and experience were of great value. He was also a

Director of the Friends' Retreat, near York, in which Institution, from a period soon after its establishment, he took a lively interest.

The Anti-slavery cause, from an early period of its struggles, had in him an earnest and willing helper. Of the Doncaster Branch of the British and Foreign Bible Society, Joseph Clark had been from its commencement, an active Secretary; and he was very rarely absent from its Committees and Public Meetings; his house being generally the home of the Agents whilst advocating the cause in his neighbourhood. The subject of general education was one in which he took a deep interest. He was for thirty-two years Treasurer of the Doncaster British Schools, spending many hours in patient labour for their establishment and support, in days when these efforts to dispel popular ignorance did not always meet with encouragement in influential quarters. He was cheered in the end by the complete success of the Schools, abundantly testified in the Annual Reports of Inspectors; as well as by witnessing so many growing up around, some advancing into good positions, who had received their education in the British Schools. Of the Doncaster Ragged Schools, he was an active supporter.

He had been for many years past a firm and consistent member of the Total Abstinence Society, acting for some time as its President in Doncaster. His eye would kindle as he referred to individuals, some of them his own workpeople, who had by its agency been raised from a degraded state to positions of usefulness and respectability. He was a Trustee for the distribution of the Local Charities. After the passing of the Municipal Reform Act, he was repeatedly invited to become a member of the Corporation, which for several years he declined. At length in 1838, he was elected Alderman, but retired after six years of service; as he found that he could not again conscientiously take that portion of "the Declaration" which has reference to the "Established Church." A memorial numerously signed was presented to him requesting him to alter his decision; but it having become a matter of principle with him, he remained firm in his resolve.

At home with his family, Joseph Clark was a man of very lively and amiable disposition, entering with zest into their various pleasures and pursuits; and delighted to have around him his children and grand-children: whom he loved to see assembled together at least once in each

year. After the settlement of most of his children, he relaxed somewhat in attention to business in the after part of the day, though still maintaining his habits of early rising and industrious occupation; and he retired to a small and pleasant house in the outskirts of the town, with his oldest and beloved daughter, who had long been his faithful companion, and one of his sons who was associated with him in business. Here it was beautiful to see the calm serenity with which, as he felt the evening of life approaching, he contemplated the rising of another and more glorious day. He derived much pleasure from his garden, pursuing the culture of ferns, &c., with much interest and success, being keenly alive to the beauties of nature. He also compiled a very extensive and interesting collection of genealogical charts and family pedigrees, spending much time in researches connected with them. In this calm evening of life, he wrote, Second month, 20th, 1859. "We have letters from all the absent ones: and all being well at home, I do afresh feel what cause of gratitude I have to a very merciful God, whom through a pretty long life I have so very poorly served,—and so very often offended,—but I am at times able to look to his mercy through my beloved

Saviour :—or my latter days would be miserable, instead of (as you see them) cheerful and happy.”

But whilst enjoying this quiet retreat, a deep and sore trial was, in the designs of inscrutable wisdom, allotted to him. His beloved daughter and companion, whose health had long been a source of anxiety, was removed by death, after a lingering illness. Yet, although this sore bereavement cast a shadow over his declining years, his faith in his Saviour's love was clear, and he often spoke with Christian resignation even of his heaviest trials.

Although the appearance of this dear friend was remarkably healthy and robust, and he was of particularly active and temperate habits, yet, for the last ten or twelve years, he felt that to him life was become very uncertain, frequently expressing a belief of this to his family, and making his arrangements with a regard to it. He was subject to attacks of illness, which were believed by his medical advisers to be occasioned by disease of the heart. “Do not be anxious about me,” he writes, “fifty years of *active life* is a full share. Were I only prepared for the change, a *quick one* would be a relief from my increasing infirmity, and no real cause of grief

to survivors: but all is in the hand of a gracious Providence."

Notwithstanding a sense of increasing bodily weakness, he continued his full interest in the meetings of Friends and other matters connected with the Society; taking part with one of his sons up to the day of his death, in a little Reading Meeting held at the Meeting House with their poorer neighbours, on First-day Evening.

During the winter of 1866-7, a series of fortnightly lectures to the working classes was arranged, in which many Friends assisted, and which were highly appreciated. Our dear friend himself occupied one evening with a discourse on "*Poetry*," which had always been a favourite theme with him. "True poetry," he observed in commencing, "must be true to nature, and nature is but another name for that vast system of things, that was first created and is still sustained by our gracious and loving Heavenly Father. God has made himself known to us in His works, and it is the province of true poetry to place before our minds those works in their various relations to each other, to ourselves, and to their Creator."

On the 24th and 25th of Fourth month, two

weeks before his death, he attended for the last time the quarterly meeting held at Leeds, and took more than his usual share in its deliberations. He was placed upon a large committee to visit the meetings and families within its limits. After the concluding meeting, he walked to the station with one of his sons, and, whilst standing upon the platform, suddenly fell down, and remained for a short time quite insensible. This attack, which was afterwards found to be caused by disease of a large vessel near the heart, was very alarming. He was, however, sufficiently recovered in a short time to be able to proceed home by the train then nearly due; and, after seeing the doctors on his arrival at Doncaster, he enjoyed a good night's rest; and in a day or two appeared to regain nearly his usual health, and entered again into his various pursuits. Alluding to this attack, in a letter to his son at Leeds, he says:—"On finding myself sitting in a chair, the people standing round me, and especially finding my neckerchief loosed, I felt the moment an awful one;—but by special grace, a prayer to my God for mercy through my dear Saviour at once removed all dread, and gave instant resignation. No room there for Ritualism,—no time for Rationalism!"



On First Day, one week previous to his decease, several of his children took supper with him ; and after the usual evening reading, some hymns were recited in which their father took his turn, the last poem he chose being Beattie's " Hermit," long a favourite with him. It had been the practice in Joseph Clark's family to spend a portion of the Sabbath evening in this manner from his children's earlier days, generally concluding with a selection of Scripture texts ; and very precious are the recollections of those happy social gatherings.

The following Fifth Day, he attended the Monthly Meeting at Sheffield ; and it is remembered that on this occasion, he appeared to have lost none of that interest which, for a period of not less than fifty years, he had taken in these meetings. He spoke of the appointment of the Quarterly Meeting's Committee (already alluded to,) dwelling feelingly and forcibly on the good resulting from the visits of former committees, and especially on the value of social intercourse, and its influence for good on visitors and visited ; alluding to our Saviour's example in his social intercourse with his disciples. These remarks elicited many sympathetic expressions from friends around him.

On the next First Day evening, which, ere its close, was to witness the end of this long and active life, the meeting for worship was blended with the reading meeting which usually precedes it, in order to accommodate a few friends from other parts of the Monthly Meeting, who had to proceed home by train. One of these (deeply beloved by the subject of this notice) having read and expounded the fourteenth chapter of John, Joseph Clark rose, and in a manner so calm and clear as to attract notice even then, (but how significant when viewed in connexion with his translation to a better world in less than one hour afterwards!)—said how much he had been impressed by the opening words of the chapter, “Let not your hearts be troubled.” He remarked, “how calculated these words were to administer comfort to the Christian when brought into trouble; for all are alike liable to trouble in this state of being. Some are brought into trouble by their own fault, some by the misconduct of others, some by the cares and crosses incident to life. But what a comfort to the Christian believer to know, that he has always this Heavenly Intercessor and Friend to apply to, who has said, ‘Let not your heart be troubled, ye believe in God, believe also in

me.' And then what advantage has the Christian in looking forward to the close of life, in considering those further words, 'In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you,' " adding further expressions not distinctly recollected. When the meeting was over, he bade an affectionate farewell to his friends, and some of his family who were present; the last words which he is known to have spoken to any one, being an allusion to his beloved grandchildren. He walked quietly home alone.

The servant heard him enter the house, put on his slippers, and talk playfully to the little dog. A few minutes afterwards, on his daughter-in-law entering the parlour, she observed Joseph Clark sitting in his rocking chair in an attitude of quiet repose. Feeling a little surprised that he did not notice her entrance, she approached him, when it was found that he had breathed his last! but so peaceful was the expression of his countenance, that it was difficult to believe this could be Death. "And so he fell on sleep."

"For ever bow'd his honour'd head!

The spirit in a moment fled,

The limbs a wreath of clay."

BARCLAY CLIBBORN,  
*Liverpool.*

68 13 10 mo. 1866

FRANCES COATES, <i>Darlington.</i>	85	29	3 mo.	1867
HANNAH COLEBY, <i>Reigate.</i>	52	9	4 mo.	1867
MARY CONING, <i>York.</i> Wife of Thomas Coning.	34	18	12 mo.	1866
JANE CORDER, <i>Ipswich.</i> Wife of Frederick Corder.	46	6	12 mo.	1866
JOSEPH JOHN COWAN, <i>Newcastle-upon-Tyne.</i>	25	16	4 mo.	1867
MARIA CRANSTONE, <i>Hemel Hempstead.</i> Wife of Joseph Cranstone.	67	10	7 mo.	1867
ANN HEAD CROSFIELD, <i>Rothay Bank, Ambleside.</i> An Elder. Wife of John Crosfield.	73	13	11 mo.	1866
HANNAH AMELIA CROSS, <i>St. Saviour's, Jersey.</i> Daughter of the late Henry Cross, of Exeter.	47	22	12 mo.	1866
Great peace and composure marked the last illness of this dear friend ; so that one who called to see her expressed a wish to be as fit and as ready for death as she was. To which H. A. Cross replied : " That of her own goodness she could not be ready, but through the precious blood of Jesus, who died for sinners."				
SARAH CUMINE, <i>Southwark.</i>	69	11	1 mo.	1867

WILLIAM DAVIS,	63	18	12 mo.	1866
<i>Worcester.</i>				
HANNAH DAVIS, <i>Cork.</i>	61	4	1 mo.	1867
Wife of Thomas Davis.				
MARTHA DAVIS,	48	22	8 mo.	1867
<i>Kilcarbery, Enniscorthy.</i>				
ISABEL DAVY, <i>Sheffield.</i>	30	5	6 mo.	1867
Wife of Henry Davy.				
ANN DEANE, <i>Stepney.</i>	94	23	1 mo.	1867
ELIZABETH DIX, <i>Haverhill.</i>	76	6	5 mo.	1867
Widow of Charles Dix.				
MARY ANN DOEG,	67	10	5 mo.	1867
<i>Sunderland, (late of Banbury.)</i>				
Wife of David Doeg.				
DAVID DOULL, <i>Edinburgh.</i>	35	24	4 mo.	1867
ANNA DOUTHWAITE,	74	8	9 mo.	1867
<i>Darlington.</i>				
Wife of Anthony Douthwaite.				
JOSHUA JAMES DOYLE,	19	16	8 mo.	1866
<i>Cork.</i>				
Son of Joshua Doyle.				
EMMA DRAKEFORD,	20	8	7 mo.	1867
<i>Birmingham.</i>				
Died at Colthouse, near Windermere.				
Daughter of the late Jonathan Drakeford.				
ANN DREWETT, <i>Guildford.</i>	80	21	6 mo.	1867
Widow of William Drewett.				
THOMAS DREWRY,	73	27	1 mo.	1867
<i>Whitchaven.</i>				

ELIZABETH DYER, <i>Bristol.</i>	80	5	1 mo.	1867
MARY ECROYD,	89	26	1 mo.	1867
<i>Spring Cottage, Marsden. Wife of William Farrer Ecroyd.</i>				
ANNE EDDY, <i>Plymouth.</i>	80	3	10 mo.	1867
HEWETSON EDMONDSON,	41	21	4 mo.	1867
<i>Dundrum, County Dublin.</i>				
ELIZABETH ENOCK,	57	25	9 mo.	1867
<i>Birmingham. Died at Chester. Widow of Robert Enock.</i>				
EPHRAIM FARDON,	78	81	7 mo.	1867
<i>Reading. An Elder.</i>				
LYDIA FAYLE, <i>Dublin.</i>	61	25	9 mo.	1866
<i>Widow of Samuel B. Fayle.</i>				
SUSANNA FENNELL,	74	6	12 mo.	1866
<i>Clogheen, Co. Tipperary. Widow of William Fennell.</i>				
SUSANNA FENNELL, <i>Dublin.</i>	85	2	4 mo.	1867
MARY FISHER, <i>Bath.</i>	74	1	12 mo.	1866
<i>Widow of Roger Staples Fisher.</i>				
MARY ANN FOSTER,	72	21	12 mo.	1866
<i>Folkstone.</i>				
SAMUEL FOWLER,	75	6	8 mo.	1867
<i>Stourbridge.</i>				
ALBERT FOX,	30	27	1 mo.	1867
<i>Liverpool. Died at Linares in Spain.</i>				
The removal of this dear young friend has				

appeared to those who knew his Christian activity, and his devotion to the Lord's service, as an illustration of the importance and privilege of working "while it is called to-day," remembering the solemn truth that "the night cometh, when no man can work."

He was born at Kingsbridge in Devonshire; and being under the genial influences of a religious home, was early imbued with the love of Christ. It is believed that the work of grace in his soul was begun in childhood; and that gradually, rather than by any marked and sudden change, he was brought to rejoice in the pardoning love of his Lord and Saviour.

Great conflict of spirit is however portrayed in a journal which records his inmost feelings for some years before leaving the parental roof; and it is instructive to observe the struggle, which this young disciple maintained with all that he felt to be contrary to the Divine will. The result of this watchful scrutiny can be traced in the whole-heartedness of his after course, and in his earnest endeavour to walk closely with God.

His earliest efforts for the good of others began in the simple work of Tract distribution; from which an individual interest in the spiritual welfare of those visited seemed naturally to spring.

About the sixteenth year of his age, he began to take part in an evening school for apprentices; respecting which he writes under date, 11 mo. 17th, 1853:—"An evening has passed which should call forth my warmest sympathy; because so many as thirty young men and boys come to learn reading, writing, and ciphering. There are many of them perhaps whose hearts have not been changed. How important therefore for us to endeavour to influence their minds by the truths of Christianity! Lord! change my heart, and prepare me for doing good, among so many who are either travelling the broad or the narrow path."

At the close of a First Day, he writes: "All day, though frequently my thoughts have been engaged in the prospect of the joys promised to the faithful, yet the sinfulness which has reigned throughout them has thrown a shade across my path. Oh gracious Father! give me desires to obtain the *reality*, not the *shadow* of religion. Philosophy will do for this world, but not for a future existence in a far better one. Forgive me my sins of omission and commission this past day I pray thee, for Jesus Christ's sake; and receive me, Father, as a penitent sinner seeking reconciliation with Thee, through the atoning blood of a crucified Redeemer!"



Yet in these days of youth, Albert Fox was by no means melancholy. He notes with great pleasure his excursions with young friends, pleasant rides along the coast, a row upon the water at sunset: and speaks enthusiastically of the lovely tints on sky and sea, and the varied beauties of nature, as exhibiting the power and greatness of the Divine Architect, and his goodness and kindness. "I could not hinder a thought and a wish rising to God, who so bountifully gave us the warmth and the beauty, that my heart might praise Him; and oh! that I praised Him with an everlasting strain, for He is indeed most worthy to receive our thanksgivings." And again, "I thought how differently beautiful scenes must impress the Christian, from the unbeliever who admires nature, but forgets to ascend to the God of all, that so bountifully fashioned natural beauties for incitements to praise Him."

Third month, 5th, 1854. He writes: "Some joy in believing. God has always been merciful to me, sinful as I am; and I now consecrate my heart, O Father, to thy service." And on Fourth month, 19th, "Deeply do I desire a renewed heart and a right spirit; but my heart is of such icy coldness,—I am so apt to forget God;—though every bird sings to Him, and every leaf whispers

His praise, and every cloud pictures His goodness. No one on earth can tell what I have suffered from not trusting Christ, not yielding my whole self to His cleansing fountain; where every sinner can come out, washed from his sins. Holy Father, open my heart to hear thy voice, and obey: and oh! in thy infinite mercy, grant my redeemed spirit, when death's portals open, full and free entrance into Thy unutterably happy kingdom, where I may tune thy praise, and see thy face for evermore."

Then follow earnest longings to give the morning of his life to God. "First day, Fifth month, 28th. Feel Christ nearer than ever. I long to love Him with all my heart, still cold and earthly; useless thoughts always obtruding themselves, great need of daily, hourly prayer! Words fail me, when I think of Christ's love and my intense desire to be Christ's; one of the little dependent ones,—one of his vine-leaves, gathering nourishment from the parent plant."

Sixth month, 10th. "I must give up my whole heart to God. Perfect peace cannot result from a divided heart. God does not bless the lovers of the world with peace of mind. My love and serving must be sincere and warm. I must be more earnest to follow Christ, and cling to Him."

Seventh month, 10th. "Deeply impressed with the utmost need of early consecrating my heart to God's service; than which none is more perfect and satisfying. I must guard my lips; so many *needless* words escape them. Mercies without number are so richly showered; and there is, alas! so little gratitude in return. May I feel the power of Jesus' blood, which can cleanse from all sin!"

In 1855, at the age of eighteen, Albert Fox left home, and removed to Stoke Newington, to reside with a brother, and assist in a London office. Here he continued for about nine years: and in this new sphere it was manifestly his aim, while "not slothful in business," to be "fervent in spirit, serving the Lord." His private memoranda exhibit strong affection for the home circle and other connections; a resolute attempt at early rising; an active mind, fond of reading and investigation, whether in observing the beauties of nature, visiting the geological museum, or other places of interest in the great metropolis; attending essay meetings or lectures; occasionally entering into questions of public interest, and particularly the circulation of tracts:—but through all, consecrating every thing and seeking spiritual strength, by retirement and prayer. "Rose early,

for which I am glad: conquest of self is always a conscious pleasure."—"Rose at a quarter-past six, reverently believe the result of seeking best help the previous night."—"Reading of Bible deeply instructive."—"Office work pleasant."—"After tea, revising the school report:—in the gardens enjoying the splendid evening:"—"day full of mercies:"—such are the brief notes of a busy and happy mind. "Much writing at the office;" says he, "walk by myself from business: in the crowded street, and amid endless distracting objects, was able to meditate on the world hereafter: felt conscious that I must watch and pray incessantly for continued help in the day."

Soon after entering on these engagements, he writes in his journal, First month, 18th, 1856. "Thoughts for the future indefinite: oh, for more earnest, simple faith, built alone on Christ Jesus! No self-elevation, but deep humility and watchfulness." Again, half a year later: "Determined to work my way forward with energy: longed for daily help to keep best things uppermost. Oh, how difficult to confess allegiance to Christ in this world, and yet what a reward for such proof of our love!" "First month, 9th, 1857. Busy at the office, but progress in grace lacking. O how is this to be accounted for, but from unwatch-

fulness? What need in London, and every where, for great closeness with Christ, and need of giving up any object that deadens love to God!" And Eighth month, 20th: "Up at half past six: endeavoured to seek best help and increase of faith. O for grace to go thro' the day acceptably to God, in His fear! and yet clinging to my dear Saviour, who promises to be with those who trust in Him. Let nothing short of salvation do for me! let self be nothing!"

In 1857, he speaks of suffering from illness. "Ninth month, 1st. A day not to be passed over lightly; was favoured to see the gracious design of my Heavenly Father, in keeping me low by indisposition. Thus it is that His gracious purposes are less likely to be frustrated. I desire to be giving up my whole soul to Christ, and to have the spirit of praise and thanksgiving." The reality of another world, and the uncertainty of this life, were indeed forcibly brought before him by several attacks of serious indisposition. He felt that truly our life is but as "a vapour, which soon passeth away." These convictions, together with a clear view of the way opened by our Lord and Saviour Jesus Christ, strengthened him to hold on his course heavenward, and not allow the trials he met with to hinder his service for

his Lord. During nearly his last visit to Kingsbridge, he held several meetings with the villagers, whom in his earlier years he had supplied with tracts; and these labours of love were, it is believed, sealed with the Divine blessing. He had a lively faith in the guidance of the Holy Spirit: and whenever he felt any work to be shewn him of the Lord, he did not hesitate, while weighing the consequences, to obey the call. This occasionally led him into services, which were not well understood by those around him; but in not a few instances have testimonies been given of the value of such faithful efforts to do his Lord's will. The brother with whom he resided, states that he became a member of the Friends' Tract Association, and took a great interest in revising tracts for publication, and in their distribution; never leaving home without some in his pocket.

" Fourth month, 13th, 1858. At five p.m. went to Well Street Sailors' Home with German and Spanish tracts. Interesting sight! one hundred or more at their supper; library and periodicals at hand. \* \* Then to Well Close Square, to the foreign home for Greeks, Spaniards, &c. They were delighted to have the Life of Paul, Gospel of Mark, &c. Some copies of Montgomery

on prayer in Spanish given. But was struck with the temptations of the wretched neighbourhood."

Many entries in Albert Fox's diary during these years speak of his exercise of soul in our meetings for worship, and of the ministry of valued friends: among others that of the devoted John Yeardley, whose catholic spirit was one means of enlarging his sympathies to men of every class.

"Eighth month, 18th, 1856. Meeting in the evening (Fourth day) silent, but to me a sifting time: was I really building on Christ, or my own imagination? Felt some little consciousness of love to God through Christ, and ardent desire to serve Him: could adopt Newton's lines:

"Tis a point I long to know,  
Oft it causes anxious thought,—  
Do I love the Lord, or no?  
Am I his, or am I not?"

"Eighth month, 20th, Fourth day, to meeting: an excellent sermon from W. T., on the need of self-examination, the conflicts of the Christian course, and needful and gracious preparation for the joys of heaven. Prayer from John Yeardley most appropriate to my own state. Felt to-day an earnest longing to be faithful, and do God's will. Felt peace in believing; delightful to think

of the removal of condemnation; earnestly desired to be delivered from carnal walking."

"Eighth month, 2nd, 1857. (First day.) Day not soon to be forgotten. Fresh returns of Divine favour, after days of conflict with Satan, and almost defeat. How overflowing my heart should be, with the boundless love and mercy of my Lord and Saviour! who has made me, most unworthy as I am, to feel the truth of religion, and the safety of simple trust."

"Fourth month, 18th, 1858. First day. \* \* Day begun with the desire to be kept humble. My heart overflowing in meeting, such a sure sense of the removal of sin in its condemnation, being set free by the spirit of life in Christ Jesus. Conscious that acceptable worship could only come from a prayerful, waiting soul, whilst permitted the undoubted assurance of forgiveness through Jesus. May no uncertain sound be followed! and oh, that self may be abased, and my dear Lord and Master exalted!"

At the age of Twenty-one, the solemn engagement of a gospel minister opened before his mind. On the first of the fifth month, he says, "To meeting: a time of search:—was it my duty to confess my Saviour openly? Anxious to lose all fear of man, and to be wholly dependent on the



Great Master if called. 'Try the spirits, whether they be of God,' was much in my thoughts. 'God loveth a cheerful giver;' had an awful sense of the danger of missing the Divine purpose. Spoke a few words, 'Set your affections on things above, not on things on the earth.' Was undoubtedly helped: yet afterwards more awed at the vast responsibility of taking even a step, that there may be no cause of stumbling to others." On the Fourth day following, he says, that he "was permitted a remarkable sense of redeeming love, yet desirous of living up to the light given by the dear Saviour. Never felt such peace! O, for humble trust and simple following my Heavenly Father's will!"

Some months afterwards, he speaks again of an awful sense of this duty on his mind, and the encouragement he derived from a dear friend in the station of minister. "How I longed," he observes, "that what was uttered might not be of my own kindling! The words 'Him that cometh unto me I will in no wise cast out,' suddenly came to my recollection, and with them a sense of the critical juncture to my soul's peace, if I neglected the opportunity. My heart burned; the fear of man was a great stumbling; thanks be to my Heavenly Father, strength was given me; and I

would now humbly seek for ability to press forward, regardless of man's approval or frown. \*\* Oh for grace to leave all the results, and follow on to know the Lord, by silent waiting on Him."

His watchfulness in this important service is again exhibited under date of Tenth month, 20th. After expressing his earnest desire, in the Fourth day evening meeting, to be preparing nothing of his own, though feeling it a privilege to speak for Christ, he says, "O the sense of emptiness! but the Lord heard my cry; and all at once the text, 'Come unto me, and I will give you rest,' was strongly impressed on my mind. Was I right or wrong? Was it my own kindling? O no! I knew not how it was; but infinite love sealed the duty of expression, so that had I refused to make the little offering, I should have felt, woe is me! In gracious condescension, my Heavenly Father gave me ability to give what was given,—I reverently believe not my own creaturely imagining."

"Second month, 6th, 1860. O gracious Lord! hear my prayer for increased ability to go forward in thy might, knowing nothing but Christ and him crucified! Only be pleased to give me bread and water, and I will make this a solemn covenant with Thee, to follow thee my precious Saviour!"

The practice of private retirement and reading the Holy Scriptures seems to have been more and more valued by him. In 1861, he writes at Stoke Newington, "I thought it well to remain quietly here, where rest is very congenial ; and the precious seasons at times permitted for access to the Throne of Grace make one long, that others who have necessarily to mix with varied tastes and characters may seek retirement, as a happy means of knowing what is the reality of the Christian armour." Again, Ninth month, 23rd. Evening, " Conflict ; but in retirement peace was graciously vouchsafed \* \* Oh, the need of watchfulness unto prayer, lest some unguarded avenue of the heart be broken through by Satan ! O gracious God ! keep me in the hollow of Thy Almighty hand ! "

"The Bible," he writes, "is becoming my precious companion ; and at times the Lord is pleased to unlock its sacred testimony in a rivetting and heart-refreshing manner." \* \* "O for more love for the Bible, that its truths may be livingly sealed and treasured up ; that no inferior books may be put in its stead ! "

"Tenth month, 3rd, 1861. At the meeting of the Spitalfields School ; and in speaking of Jesus, I could say it is sweet to work for Him. In my

walk back, I could sing praises to His holy name. My dear Saviour's words, 'not to appear to fast,' impressed me at the school meeting; when solitude and silence would have been more congenial, but if we are at all useful, what matters our inclination being carried out?"

"Tenth month, 8th. At the office, a few minutes of retirement with prayer to be kept from temptation, and for wisdom and judgment, were far from being lost time; as was proved by a contriting sense of the love of Jesus for the rest of the day."

In 1864, Albert Fox removed to Liverpool, when the sphere in which he moved was widened: and altho' his occupations left but little time for continuing his private journal, his frequent letters to the family at home give an almost unbroken narrative of this period of his life: and whilst evincing a healthful participation in a variety of objects, they are characterized by warm love to the Saviour, and dedication to His service. These evidences of his lively faith are confirmed by many testimonies to his Christian walk, from those who knew and loved him; and prove that he was as a living epistle written in their hearts: and that amidst active religious and philanthropic engagements, his loving and genial spirit secured

to him friends in varied outward circumstances, and of different religious persuasions. As time advanced, increasing maturity both of thought and action were manifested: and frequent were the opportunities which presented themselves for preaching the Gospel, to which he believed himself called. Amidst some discouragement in this respect, it is believed the words addressed to him by a dear friend, soon after his first appearance in the ministry, were often cheering to him: "Be strong and of a good courage,—valiant for the Truth, strong in the Lord, and in the power of His might."

He took a lively interest in a Scripture reading meeting which had been established for the benefit of working men; in lectures at the Friends' Institute, and in Edmund Fry's peace lectures. "One evening," he says, "I made my maiden peace address at Everton to an audience of thirty-one persons."

His religious concern was also drawn out towards those he met with in the fields and villages. This is evidenced by various passages from his letters home.

"Sixth month, 20th, 1865. This evening I go to Hale, a village about eight miles from here, to see the roses which grow in profusion in the

gardens of the cottagers. There may be an opportunity for giving a few tracts. I do increasingly long to be wholly given up to follow my Saviour wherever he may lead, and my heart warms with desires for the salvation of immortal souls. There are occasionally little ways opening, for inviting others from the highways and hedges to come to Him who can alone cleanse from all sin: and this summer weather has favoured my reading a few verses from the Bible, and drawing attention to them, where pleasure-seekers or others are walking in front of my lodgings." This visit to Hale led to repeated labours in that village, and other places.

"Another evening," he says, "at Temple Buildings, in an open court, with table and seats orderly arranged, and John Ashworth's tracts to form a variety." \* \* "Another evening with the Spaniards: for the first time putting my Spanish into use, in reading of the 'Good Shepherd,' and stammering what I could to impress the subject on the four Spaniards present. And I had a good Spanish timber merchant at hand, to prompt when I was at a loss for a word."

"Ninth month, 5th, 1865. On seventh day I read to the few loiterers, who congregate on the walls on a fine evening in the Parliament Fields,

opposite my lodgings. I was sensible of best help in this little work."

Fifth month, 15th, 1866. He writes, "If thou hadst been walking through the pretty village of Woolton, five miles from Liverpool, thou wouldst have seen me with three young men, giving short addresses to a party of children and young working men and some poor women, in an open place. A good man brought us a chair to elevate the speaker: \* \* the people behaved orderly, an unusual thing for Woolton, which is a drinking place. We had a nice twilight walk, happy after our little missionary enterprise."

The same love to souls accompanied Alfred Fox in his occasional journeys to Scotland, and into Spain: in which business and recreation were combined.

Extending his tour to Aberdeen, his way was opened by kind letters of recommendation from Christian friends, and he was encouraged by their sympathy. "It was pleasant," he writes, "to receive a note from a friend in Glasgow this morning in reference to business matters, in which he says, 'Thy visit of love was very acceptable to us, and all whom I have heard speak of it. I mention this for thy encouragement, as thou art a young labourer in the Good Master's vineyard.'"

Endeavouring to make a Scotch lad (his guide) understand the love of our Heavenly Father in Christ's dying for us, he speaks of the difficulty of "conveying in the *simplest* manner the precious truth, that the belief in Christ is to be a personal and saving thing, and not a merely outward acceptance of the plan of redemption." At Inverary he made a pleasant and instructive call on the Minister of the Free Church, from whom he received some useful hints, and was stimulated in his Christian labours. "I trust I was helped," he adds, "to show him the groundwork of our Christian views (as Friends); and therefore, in what they differ from those of other Christians." On the steamer, (to use his own words) "I found our German friend on board, summoned courage, and asked him if he really knew Christ;" and again on the Clyde, "a fellow passenger attracted my attention, and he introduced topics of lasting moment. We conversed on the certainty of death. He was evidently deeply impressed with the necessity of holy living, if there is to be holy dying. I told him my own extreme fear naturally of death, and my desire to be ready for a sudden one: he would choose, if it were possible, a death-bed illness. Whilst tremblingly speaking on such a subject, I endeavoured to remove his impending



fear, by reminding him, that if we lived as we should, our Saviour would support us, and there would be dying grace for a dying hour."

During the last year of his life, he made two journeys into Spain. On giving a poor man, who acted as guide in a short visit to Elchê, a copy of the gospel of Luke, he told him that that book spoke of a good physician, who knew every pain and sorrow, and could make him happy in heaven for evermore. "I spoke of the love of Jesus in dying on the cross even for him, and I observed that he brushed away a tear, when I enlarged on this love, and on the freedom from sin and suffering which he would have hereafter, if he believed in Jesus." Meeting two little boys, he had the pleasure of seeing their faces brighten, as they looked up to hear of the Saviour as their friend. And in another conversation he remarked to one he met with, "I am a stranger here in Spain, but also a stranger on the earth; my home is in heaven; and through the mercy of God in Christ Jesus, I have a mansion above with my Saviour for ever. There is no fear in death, if we have a good hope of eternal life."

He returned to England for a few months; and then left for his last journey on earth, and for his final home in heaven. The interval was short,

but one of Christian circumspection. There might be no presentiment, but there was a fitting preparation, for the approaching close. On the 25th of Ninth month, 1866, he writes, "I spent a quiet First day at home from slight indisposition, which made rest necessary and congenial, I seemed to realize the promise, "They that wait on the Lord shall renew their strength,"—and in the evening while others were at meeting, I was reminded of the solemnity of being called to be the salt of the earth, and a city set on a hill. These times for searching the heart may be like going aside into the desert to rest awhile, under the supervision of Him, who knoweth our frame, and remembereth that we are dust." Bidding a solemn farewell to the First day scholars at Liverpool, and deriving confidence from the knowledge that he was accompanied by the prayers of many dear friends, he started for his second journey into Spain about the end of the year. To a kind relative who spoke of the possible dangers of the way, he replied, "no fear: no fear: my Saviour will take care:—whether for life or death, all will be well."

He records in his journal at Paris, that on "First day morning, the second of Twelfth month, a few Friends met for worship, and read a chapter in Matthew, two short psalms and a hymn: after

which we fell into a delightful silence, when under great weakness we were permitted to realize the presence of Jesus in our midst ; and in prayer and praise, and ample testimony, G. C. refreshed our little company of five. The verses of James on the uncertainty of every thing,—that “our life is but as a vapour, that we should not say, we will do this, or that, but if the Lord will,” impressed my mind so forcibly, that I expressed them, and was enabled to draw near the mercy seat, and to ask for further supplies of grace from the throne of grace. \* \* We trust this little time of waiting on the Lord in a Paris hotel was acceptable, and we were thankful that we had come together.” The same day he writes, “I was pleased to have further conversation with a young man who has the fear of the Lord before his eyes, reminding him of Joseph in Pharaoh’s court, and of his withstanding the temptations by which he was surrounded. Paris is unique in itself, a city of palaces, and of the highest type of art ; but I was struck with the godless character of the people, and the open desecration of the sabbath. It must require great grace to stand against the torrent of infidelity and gaiety which are apparent on every side.” A valued Christian lady residing in Paris observes, in reference to her intercourse

with Albert Fox at this time, "I was struck with the heavenly expression of his countenance, and felt he had grown wonderfully in grace and power, since I had last seen him."

At Pau, he expressed a wish to see the Spanish girls under education by M. M. Coles, saying, "he should like to talk to them of the Good Shepherd." This he did with much feeling from the 10th chapter of John and other passages.

Arrived at Madrid, he closes the year 1866 with these reflections: "The last day of the year! Rose with fresh desires to live to the glory of God, and to be more holy. Lord! make me holy: undertake for me: root out all jealousy, every wrong thought in comparing myself with others. Fill me with thyself, precious Jesus! Help me to occupy my time well. This prayer has to-day been answered; thanks be unto Thee, my gracious Father! Hymns in my room, a hallowed time of prayer for myself and others:  
\* \* for the Divine blessing on my friends in Liverpool, and on my own family: and on my path, that I may be guided rightly. Read the sixth of Matthew in Spanish. O that I may learn much, and drink more deeply, of Christ's sayings! that self may become less and less conspicuous, and Jesus more and more my theme,

and the subject of my thought. Midnight: exit 1866 with its cares, trials, temptations and falls, its mercies, joys and Ebenezers;—enter 1867, and with it, its untried events. Lord God Almighty! keep me in thy fear, and help me to walk in the path of the just! Thy word a lamp unto my path;—both Thy revealed will on the page of Sacred Scripture, and Thy revealed will in the secret of the heart!

“O for a closer walk with God!  
A calm and heavenly frame;  
A light to shine upon the road  
That leads me to the Lamb.”

Shortly after this entry, Albert Fox proceeded to Linares; where, after two weeks illness, he fell a victim to the smallpox. Tho' apparently unconscious of being so near the haven of eternal rest and it does not appear that till very near the close he relinquished the expectation of recovery, his thoughts and affections were manifestly set on things above. Testimony to this is borne by some of the English residents in Linares, who manifested a warm love and regard for him, though he was only known to them for a few days before he was taken ill. To his assiduous physician, he acknowledged that his cheerfulness in bearing his sufferings was due only to supporting grace:

and as in life he had been thereby strengthened to do his Lord's will, so in the dying hour it is believed the gracious promise of the dear Saviour was fulfilled, "Lo! I am with you alway." In confiding faith, he sent to the beloved parent whose name had often been mentioned with grateful affection during his illness, the comforting message: "I am going to God:—tell my mother."

May not a few be stimulated by this example of love to God and early dedication, "to run the race set before them, looking unto Jesus the author and finisher of their faith!" \*

ROBERT MOLINE GILES,      62 27 1 mo. 1867  
*Forest Gate, near Stratford, Essex.* An Elder.

"The memory of the just is blessed." A brief notice of this beloved friend, in addition to the simple record of his name and station in the Church, seems due to one who from very early life evinced his earnest desire to walk circumspectly; and above all, to be found faithful in the service of his divine Lord and Master.

Robert M. Giles, was born at Plaistow in Essex, 8th of Ninth month, 1804. He was the son of eminently pious parents, but was deprived

\* A "Memoir of Albert Fox," by John Jones, of Liverpool, is to be published shortly, by S. W. Partridge, London.

by death of his gentle mother, before he had completed his education at Ackworth School. Early impressions, however, were not lost upon him. Writing at the age of seventeen, to a relative anxious for his best welfare, he remarks, "I have of late been impressed with the importance of a religious life, and I sincerely hope that these impressions may never be effaced from my mind, but, that as I grow in years, I may grow in grace; and then, I believe, if I make this my care, (to attend to the reproofs of instruction) I shall enjoy that true peace which passeth all understanding."

As he grew to maturity, these aspirations of his youth ripened with his years. In his journal under date, Sixth month, 1842, he expresses his desire, that the cares of life may not choke the good seed in his heart. "Give me neither poverty nor riches, but feed me with food convenient for me; Oh! how do I feel the *spirit* of this request. What a blessing it is to be fed with food convenient; and what a danger is there in the day of prosperity, of losing that simple reliance on God, to which we are driven in the hour of adversity! What a danger is there also of being tempted to neglect, through the pressure of outward occupations, those

approaches to the fountain of light, of life, and strength, which are essential, not merely to the well being, but to the very *life* of the soul! I can truly say that many are my secret prayers, that no increase of occupation may ever so entangle me as to dim the spiritual eye; but that it may on the other hand lead to an increased watchfulness; and then I believe preservation will be witnessed, both in the 'heights and in the depths.'"

Two years later, he writes, 15th of Fourth month, 1844. "Since I penned the above, I have been plunged into a depth of discouragement and distress, which has almost overwhelmed me; and this evening I feel so dejected, as to be hardly able to refrain from tears. O Holy Lord God! thou who in my early years taught me measurably to love and fear thy name, forsake me not in my present extremity I beseech thee. Look down with an eye of compassion upon me; and enable me to trust in thy providential care and goodness: for thou knowest that I am not seeking great things, either spiritually or temporally—but desire, far before worldly wealth, an exemption from the anxieties of worldly cares."

On the 8th of Ninth month, 1844, his birthday,



he says, "I am this day forty years old, and through the course of it I have at various times been favoured with very strong desires, that henceforth I may walk more closely with my God. Yea, I do exceedingly long to witness a complete redemption from all sin, to know what it is to stand accepted in the divine sight; but to attain to this blessed experience, how close a walk must be maintained; for I feel the power of many temptations, and that though the spirit is willing, the flesh is weak. O Lord God of my fathers, and of all the holy ancients, be with me, I pray thee, from henceforth even for ever."

In 1846, R. M. G., was united in marriage to Catherine Marsh, a union blest to them both. His love for his children was intense, and his affectionate nature suffered acutely when it pleased the Almighty disposer of events, "who is too wise to err, too good to be unkind," to permit a most afflicting dispensation in the loss of their first born; a lovely boy of four years old, who was accidentally drowned in the river near their dwelling. This severe trial, though borne with Christian resignation, tended to increase a disease with which for some years he had been affected, making him long for more ease from the cares and anxieties of business, and cling more

closely to the quiet of his home circle ; yet his naturally social and generous disposition ever gave a warm reception to his friends.

His illness assumed a more serious aspect towards the close of 1866, yet he could look forward with calmness to what he felt, and frequently expressed, would be a "stupendous change." For the last few weeks he was mostly confined to his bed, though unable to lie down ; the difficulty of breathing, extreme weariness and exhaustion, were very distressing ; but at times when feeling easier, he would talk cheerfully to his children of past pleasures, when they had enjoyed together the beauties of nature ; wishing them when again they visited the same scenes, to think of him ; not with any gloomy remembrance, but as he looked then,—perfectly happy. The nights were peculiarly trying from his inability to sleep. Though his great weakness at the last prevented his saying much at once, it is instructive to his nearest friends to recall many of the expressions he used in the course of his sickness ; indicating those fluctuations of feeling, in which at one time his faith was tried, and at another his heart was strengthened. He frequently observed, "I feel my Saviour very near me, and supporting me." After a time of much conflict, he said : "I hope I have not said anything

repiningly ; I should be so sorry to offend my most gracious Lord ! I wish to accept all these sufferings as coming from his holy hand. So much pollution to be done away, needs this refining process ; but I have not been so sensible of the divine presence this night as sometimes." At another time he exclaimed with much emotion, " No, He has *not* forgotten to be gracious, He has *not* in anger shut up His tender mercies." Again, "*Seemingly* deserted, but, *really* in the hollow of His holy hand !" and, at another time, " Though I do not feel His sustaining presence, as sometimes, I *know* it must be there, or I could never have borne my sufferings as I have done. Oh ! I have prayed very earnestly that my Heavenly Father would be pleased to calm my troubled spirit." Then his prayer was answered, and he said, " I feel such a calm pervading the room ; I have had a most suffering night, but, what are my sufferings ? nothing, *nothing* when compared with the eternal weight of glory. Oh eternity !—eternity of rest, eternity of bliss, eternity of joy ! "

When passing through a night of severe mental conflict, his beloved wife reminded him of the disciples in the storm ; how that Jesus was there, and had only to speak the word, " Peace be still,"

upon which shortly after he said, "I feel such a calm; what a contrast! not a cloud, even as big as a man's hand!" and during the remainder of the night, though in great suffering from difficulty of breathing, he uttered nothing but expressions of thankfulness for the holy calm vouchsafed; several times remarking, "I feel so peaceful, nothing but peace!" Under a severe paroxysm, he said, "I feel my Heavenly Father's presence very near," and when favoured with a little ease he exclaimed, "what rest! how delightful!" Feeling great exhaustion, he said, "*so tired, so weary, but not heavy laden*: my Saviour has taken all my burden of sin." "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. I *have* trusted in thee, and thou hast kept me in perfect peace; and in that peace art about to take me to dwell with thee for ever." "Above, beneath, around, are the everlasting arms; if it were not so, I could not bear my sufferings as I do." "Oh, I could petition my precious Saviour, soon to remove me to his heavenly kingdom; but I have left it entirely in his hands." "Oh Lord God! under the belief that thou art about to take me to be for ever with thee, I pray thee to be with me whilst passing through the

dark valley, hold me up above the waves of Jordan, and land me in the Celestial city. I have no other hope than in the merits of my dear Saviour ! ”

In this hope and faith of the Gospel of Christ, he died as he had lived ; and has we doubt not, through the adorable mercy of his God and Saviour, entered an habitation of peace and joy.

JOHN GODWARD,                      about 61 22   4 mo. 1867  
*Disley, Low Leighton, Derbyshire.*

ELIZA GRAHAM,                      26 16   1 mo. 1867  
*Penrith.* Daughter of John and Sarah Graham.

JOHN GRAHAM,                      37 27   9 mo. 1867  
*Birmingham.*

HANNAH GREGORY,                      86 27 10 mo. 1866  
*Sidcot.*

CATHERINE GREGORY,                      55 12   5 mo. 1867  
*Weston super-Mare.* Daughter of Bishop and Sarah Gregory.

WILLIAM GREGORY,                      34   4   7 $\frac{1}{2}$  mo. 1867  
*Birmingham.*

AGNES GRIMSHAW,                      58 26 11 mo. 1866  
*Peckham Rye, near London.* A Minister.

MARY GRIMSHAW, *Leeds.*                      53 14   7 mo. 1867

Mary Grimshaw suffered from a spinal affection, and was unable to rise from her bed, for the

long period of thirty-three years. She was however, favoured to maintain that state of mind described by the Apostle, "fervent in spirit, serving the Lord ; rejoicing in hope, patient in tribulation, continuing instant in prayer." Her friends desire to magnify the God of all grace, who enabled this afflicted disciple, through a life-time of suffering, to become a preacher of righteousness to those around her.

From memoranda bearing date for many years, we find how on her couch of suffering her prayers were put up for the welfare of the Christian church of which she was a member,—how in spirit she was often with them in their assemblies for worship and discipline, as well as in the meetings connected with their First Day schools. She even took a lively interest in the success of the Anti-Slavery, Peace and Temperance Societies, and lent a helping hand to the poor around her. Many of her friends will long remember her beaming countenance when discoursing on these subjects ; and visits to her little room (always cheerful with her books and work, and tastefully arranged flowers) were to them, times of encouragement and instruction. To use the words of one, now gone to her everlasting rest, "the cheerful smile that often animates her

countenance, testifies that through the rich mercy of God her trials have been turned into blessings ; and few can visit her chamber, without being struck with her patient reliance on her Saviour for daily help and strength. Her bed has become one of peace, on which she can learn the holy song of the redeemed."

Mary Grimshaw's illness first commenced at the close of 1829 ; but for some years she was able to move about, and occasionally to attend meetings. It was in the early summer of 1834 that her complaint assumed a serious form, and from that time she was unable to rise.

Her mother's illness and death in 1829, appears to have been her first heavy grief. Many family trials followed ; and in about six years from her being confined to her bed, the only remaining sister, who was to her an affectionate nurse, was taken from her by death. A few years later, her remaining parent followed. A kind and faithful nurse, and other friends were however found to minister to her wants ; and in taking a review of her life she writes, " —and now, what shall I say of the mercies extended by a never-failing Providence ? They are so many that it would be utterly impossible to enumerate them :—the stripes I may count, but the blessings are num-

berless. I feel it a great mercy that I am able to use my hands, and employ myself in different ways,—to believe also, that all these trials are permitted by One who is ‘too wise to err, too good to be unkind.’ I can believe that my beloved ones are all safely folded by the Heavenly Shepherd; and if permitted to join my dear friends in the realms of bliss, how light will all these afflictive dispensations be, when ‘compared with the exceeding and eternal weight of glory!’ ”

Thus was this tried friend enabled year by year to trust in the Lord, and find Him “to be a very present help in time of need.” She often had to endure attacks of acute pain with difficulty of breathing, &c., and towards the end suffered severely from jaundice. It was during one of these attacks of a few days continuance, that she was called to her everlasting rest. At this period she did not speak much, except to her kind attendants, who often expressed their desire to relieve her. She said at intervals, “I shall be very thankful for a little relief, but I must be patient.” \* \* “If the gold be thoroughly purified, I shall not think any of my sufferings too great.” \* \* “Not one pain too much! what are my sufferings compared to my dear Saviour’s!” \* \* “The pain is very severe, pray for me, what a



blessing to have such kind friends about me !”  
 \* \* “ God bless and reward all who minister to my relief.”

During the few days preceding her death, she was so prostrated as scarcely to be able to speak. The last words heard were “ Lord help me.” She expired on a First Day evening,—another of that ransomed company, who “ come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” \*

MARY GRINDROD, *Southport*. 83 8 8 mo. 1867

EDWARD GRIPPER, 81 5 7 mo. 1866

*Laver Breton, Essex.* An Elder. (Omitted last year.)

SOPHIA HAGAN, 84 2 1 mo. 1867

*Panorama Terrace, Cork.* Widow of William Hagan.

HURTLEY HALL, *Leeds*, 43 25 2 mo. 1867

THOMAS HALL, 77 29 4 mo. 1867

*Overend, Greysouthen.* A Minister.

Thomas Hall was the son of John and Hannah Hall, and was born at Little Broughton near Cockermouth, in the year 1790. In early life his health became so delicate, as to lead to an expectation with himself as well as others,

\* A notice of M. Grimshaw is to be found in the *third series* of John Ashworth's Strange Tales:—*My Sick Friends*, Part I.

that he should not long survive. But He who sees the end from the beginning blessed the means used for his restoration. He gradually improved, and resumed his daily occupation: and there is ground to believe that this visitation of illness was blessed to him, by inducing serious thought on the necessity of seeking Divine help in preparing for the world to come.

When about thirty years of age, he was united in marriage to Mary Whinney, and removed to the village of Brigham, where he followed the pursuit of agriculture. He was exemplary in the attendance of meetings, and took a leading part in the discipline of the Society, for which he was especially qualified. His wife died in 1835, leaving a son and a daughter; and soon after he believed it required of him to speak as a Minister of the Gospel; and he yielded to an impression of duty, in paying private visits to several persons in his own meeting, in which (to use his own words) he was made willing to appear to others as a fool for Christ's sake. A few years later he was recorded as a minister by Pardshaw Monthly Meeting; and was often engaged in visiting the small meetings within his own Quarterly Meeting. It appeared also to be a special part of his service to visit the sick, and those who from various

causes had lost their membership with Friends.

Retiring from business, Thomas Hall for some years filled the office of Superintendent at the Friends' School, near Wigton, where he again entered into the married state with Jane Gummersal. Of later time, the health of our dear friend gradually declined, and while in a very feeble state, he lost his second wife by death; which bereavement he bore with Christian resignation.

During the last two or three years, his mind was at times clouded, and he was unable to give much consecutive expression to his feelings: yet his friends in visiting him had the satisfaction to know that he was resting on Christ, and were sensible of a feeling of peace; looking upon him as a servant in waiting, ready to meet his Lord at his coming. Nearly the last words he was heard to say when in a state of consciousness, were, "farewell, I am going to my eternal rest."

EDWARD HALL, *Birkenhead.* 25 26 6 mo. 1867

JAMES HAM, 78 5 12 mo. 1866

*Curran, near Austell, Cornwall.*

ELIZABETH HAMMOND, 76 31 3 mo. 1867

*Bristol.* Wife of John Hammond.

THOMAS HARLOCK, 54 3 1 mo. 1867

*Finedon, Northamptonshire.* An Elder.

ANTHONY HARRIS, 73 3 3 mo. 1867

*Tottenham.*

DINAH HARRIS, 72 22 9 mo. 1867

*Liverpool.*

ELEANOR HARRISON, 35 25 1 mo. 1867

*Kendal.* Wife of Thomas Harrison.

This dear friend was deprived of her father when only fifteen months old; and being the youngest of three sisters, became a favourite with all her relations. She was brought up in the Church of England, and educated at the Blue Coat School, in Kendal, where she remained till she was fourteen years old, and ever after felt a great attachment to that institution. She had a careful training in the outward observances of religion, but at an early age saw beyond forms and ceremonials, and embraced the truth as professed by Friends. She was received into membership, while living in a Friend's family in London: and afterwards for several years held a situation at Ackworth School.

On leaving Ackworth she was married to Thomas Harrison in the summer of 1863, but only lived three years and a half from that time. She was not much known beyond the circle of her own relations; yet she was earnest-minded, and became desirous not only to call Jesus Lord,

but to do the things that He taught. Disease of the lungs made its appearance about two years before her death, though she was only confined to her room about two months; and when she was at last laid upon a "bed of languishing," it was instructive to sit near, and witness the calm confidence which often possessed her soul, her bright and cheerful countenance at times beaming with holy anticipations of eternal bliss; the remembrance of which is a real solace to her surviving husband and friends. Not that she was never depressed, but generally able to rise above it through faith and trust in an Almighty Saviour.

Her husband reading to her from a volume of "Piety Promoted," of a friend who did not see her way to heaven clear, but yet felt a sure hope,—she observed that for a long time she had felt the *same sure hope*; and though the tempter, now that the flesh was getting weak, often suggested doubts, they were becoming less frequent. On another occasion, she observed, that "though the tempter made her uncomfortable, he could not shake her faith in her Saviour's power to save." On the 14th of First month, 1867, she was in great despondency, though efforts were made to convince her that she was not forsaken.

At other times she was full of peace, and would speak words of comfort to her husband respecting her departure. On one occasion a kind relative observes, "It is comforting to know that our Heavenly Father 'supplies all her need, according to His riches in glory through Christ Jesus.' She is so sweetly happy, as only one *can* be, whose sins are forgiven, and who has made her peace with God." "The whole of the night," says her husband, in a letter to her uncle Robert Rennison, "she felt her Saviour near, and in answer to her prayers had a foretaste of Heaven; and thought she was well repaid in that one night for all her previous sufferings."

When she had not the direct evidence of her Saviour being with her, she said, "that having so often had such clear manifestations, she was sure that all His promises would be kept in her case," and thereby she was comforted. And so as the physical strength failed, she had more decided peace, saying "all was done and prepared for her, and she had nothing more to do but await the Lord's time."

She expired on the 25th of First month, and was employed to the last in prayer and thanksgiving. The pain from which she had suffered passed away, but her mind wandered till midnight;

when she became sensible, and for the next two hours gave utterance to one continued song of praise, which gradually became weaker, till it was only heard in whispers. The following were some of her supplications: "O God! I thank Thee that I am able to glorify Thy holy name, and that I can fully realize my part in the atonement, by and through my blessed Saviour's blood!—O Lord! in mercy come quickly, and take me to dwell with Thee and Thy beloved Son for ever. I thank Thee for my precious Saviour, by whose death I was redeemed and set free! Good and glorious art Thou beyond expression. Oh, desert me not in this my last hour, put Thy arms round me, and sustain me through the valley of the shadow of death!"

A little before three o'clock in the morning, without a struggle, her spirit passed away.

ELIZABETH HARRISSON, 42 1 4 mo. 1867

*Braintree.* Wife of John Oates Harrisson.

ANNIS HARTAS, *Mansfield.* 43 2 10 mo. 1866

Wife of Thomas Hartas.

The sudden removal of this dear friend is an event which speaks in tones of solemn warning to all around, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." She was attacked with apoplexy, which in about

an hour deprived her of all consciousness, and in three hours and a half terminated her life. Though thus suddenly called away whilst apparently in usual health and actively performing her domestic duties, she has left consoling evidence that when the summons came she received the welcome message, "Well done, good and faithful servant \* \* enter thou into the joy of thy Lord."

In the brief interval before she became unconscious, she said, "I feel the Lord is very near me," thus testifying that "the lamp of her Saviour's love was guiding her through the dark portal of death." She was an affectionate daughter, a loving wife, and a tender mother; and in performing the duties of her station, showed an abiding concern that her day's work should keep pace with the day.

If in one respect, more than another, she had put on the nature of our Lord, it was in the tender compassion of her heart towards the afflicted, and those in trouble;—the poor, the maimed, the halt and blind, especially called forth her sympathies.

By nature she was a child "of wrath even as others," let us therefore magnify the grace of God which made her what she was. She entered upon the Christian warfare in her youth, and was



received into membership by convincement, before she attained her majority.

THOMAS STOCKTON HARTAS, 51 29 9 mo. 1867  
*Sinnington, Kirbymoorside.*

THOMAS HARVEY, *Leeds.* 17 15 1 mo. 1867  
Drowned in Regent's Park, London. Son of Thomas and Sarah Grace Harvey.

WILLIAM HARVEY, *Barnsley.* 57 13 2 mo. 1867  
Died in London. Uncle of the above.

ROBERT HARVEY, 61 15 3 mo. 1867  
*Norwood, Croydon.*

MARY HARWOOD, 49 19 9 mo. 1867  
*Woodhouse, near Bristol.* Wife of Edward Harwood.

ROBERT HAYWARD, 73 2 4 mo. 1867  
*Colchester.*

ELIZABETH HEAD HEAD, 70 4 5 mo. 1867  
*Ambleside.*

ELIZABETH HEMINGTON, 77 4 2 mo. 1867  
*Bessbrook, near Newry.*

SARAH HEPPENSTALL, 74 24 4 mo. 1867  
*Sheffield.* Widow of Philip Heppenstall.

ANN HESTER, 74 25 9 mo. 1867  
*Stoke Newington.*

HANNAH HEWSON, *Hull.* 69 21 12 mo. 1866

SARAH HICKS, *Braintree.* 91 1 1 mo. 1867  
Widow of Charles Hicks, of Stanstead.

WILLIAM HIGGINS, <i>Sidcot.</i>	79	30	7 mo.	1867
JOSEPH HINCHCLIFFE, <i>Lockwood, near Huddersfield.</i>	77	29	1 mo.	1867
JOHN HIPSLEY, <i>Hull.</i>	91	15	12 mo.	1866
An Elder.				

A few particulars respecting one who has of late years been much withdrawn from active life, may be acceptable to the readers of the *Annual Monitor*.

John Hipsley was the only son, who lived to maturity, of John and Elizabeth Hipsley, of Congresbury near Bristol, and was born there the fourth of Sixth month, 1775. His father, a deeply pious and devoted man, was in the station of Elder, and his mother (of whom he writes with filial affection and gratitude in some family records left for his children,) though a very retired and unobtrusive character, was like-minded with her husband. It is interesting to mark the effect of parental and family influence in childhood, In the record just alluded to, J. H. thus speaks of his *grandfather*, Richard Hipsley.† “ I remember something of the effect produced on my own mind by the accounts I heard of my

† R. H. was nephew of John Hipsley of Chew Magna, mentioned by Besse, Whiting and Tanner, as one of the Friends in the Northern part of Somersetshire. who were prisoners for conscience sake in the year 1684.

Grandfather, who died before I was born. The testimonies of his virtuous character, of the great esteem in which he was held as a minister, of his humble and circumspect walk in life,—would engage my attention, and warm my affectionate feelings and sympathy; and I have no doubt but it had some influence in forming my early character, and that it tended to produce an attachment to that which was 'lovely and of good report.' "

In the year 1791, John and Elizabeth Hipsley left Congresbury, and the former took the office of resident Superintendent, or as it was then called Treasurer, at Ackworth School. This post was at that time without remuneration. It was in this case undertaken simply in the desire to be faithful to every call of duty. The subject of this notice accompanied his parents; and during most of the time of their tarriance at Ackworth filled the office of Secretary, and his sister Hannah Hipsley held the situation of principal mistress, until the time of her marriage.

In the year 1795 the family left Ackworth, and John Hipsley, Jun. engaged himself to Thomas Fox of Wellington, Somersetshire, whither he removed with his parents in the following year. His domestic comfort and worldly

prospects were greatly promoted by this change, which afforded a comfortable home for his parents as well as for himself; and the attachment then formed to the family with which he was thus brought into connection, was cherished in after life with grateful and pleasing recollections.

The motives which led to another change of residence, involving, as they did, a recognition of the leadings of Divine Providence, appear to have arisen in J. Hipsley's own mind, and met with the approbation of his parents. This change which was resolved on without any clear view as to their ultimate destination, issued in their return to Yorkshire, and in John Hipsley's final settlement at Hull, where he succeeded to the business of a woollen draper, in the year 1799. This period of his life was marked by the early death of his beloved sister, and soon afterwards J. H. himself passed through a severe and dangerous illness. His parents resided near him at Hull, where Elizabeth Hipsley died in the year 1811, and five years later her husband closed his earthly pilgrimage, having, since the death of his wife, been an inmate in his son's house.

In 1804, John Hipsley was married to Mabel, the youngest daughter of William and Esther Tuke, of York, a union which was greatly

blessed during the lengthened period of nearly sixty years. His connection with this family by marriage, as well as by personal attachment and religious sympathy, was to him more than a merely social privilege. In the active labours, whether religious or philanthropic, of three generations, represented by William, Henry, and Samuel Tuke, he warmly and effectively sympathized. Yet in many points of character there was great dissimilarity; but though their views on all public questions were not in entire accordance, it may be safely said that in an almost life-long intercourse, such divergence tended rather to knit than to weaken the bonds of union.

The general tenor of a life of unostentatious usefulness, in one who shrunk from publicity except under the obvious call of duty, may be briefly stated. In the ordinary affairs of life, John Hipsley was respected for sound judgment and unswerving allegiance to the dictates of conscience. On questions of general interest he formed decided opinions, but was never a partisan. The abolition of the Slave Trade and of Negro Slavery, may be mentioned as the public movement which especially claimed his warm and active sympathies. He was a persevering and unflinching, though for the most part, a silent labourer in this cause.

In the various discussions of the assemblies for transacting the affairs of the Religious Society with which, by education and principle, he was so closely connected, he was remarkable for clearness of judgment, and a terse, well-condensed style of delivering an opinion.

In the cause of education, John Hipsley took a deep interest; and his attention had long been directed to the need of some provision on the part of the Society, for the education of children who, not being members, were ineligible for Ackworth School. He finally brought his views before the Yearly Meeting, and in the year 1828 that body directed the attention of the different Quarterly Meetings to the subject. Consequent on this, inquiries were set on foot by York Quarterly Meeting in the following year, by which it was ascertained that about 600 children of this class, within its limits, were practically in profession with Friends, and in need of help in their education. The speedy establishment of the school at Rawden, in the West Riding of Yorkshire, was the result.

An intellect of good general power was combined in John Hipsley with great strength of will and peculiar sensitiveness of feeling. The *early* subjection of such a mind to the power of

the Holy Spirit, convincing of sin, and leading to the Saviour, is, if on such a subject we may speak comparatively, of pre-eminent interest and importance. He appears to have "feared the Lord from his youth;" but neither his remarks in conversation, in which, to his family and intimate friends, allusions to his early life were not unfrequent, nor the few memoranda which he has left, afford evidence as to any particular period which could be referred to as the time of transition from a state of nature to a state of grace.

In 1812 he was recorded as an Elder; and it may be said, that through the grace given unto him, spiritual discernment, sound judgment and sympathetic tenderness marked his conduct in relation to this service.

The paramount importance of those great truths, the Deity and the atoning sacrifice of the Lord Jesus Christ, was to his mind in no way lessened, by his full acceptance of the doctrine of the teaching and sanctifying work of the Holy Spirit, as held by the Society of Friends. The writer of this sketch well remembers the deep interest which J. H. took, especially about the time of the Hicksite secession in America, in the promulgation of sound and scriptural views of Gospel truth, based on this only sure foundation.

Among other movements of a religious and benevolent character, his connection with the Auxiliary Bible Society, of which he was for many years one of the Secretaries, led him into association with various talented and devoted Christian men, of whom, about the period now referred to, the town of Hull possessed a goodly number; and with whom, notwithstanding denominational differences, he cordially sympathized as with fellow servants of the same Master.

An extract from his private notebook may not unfitly be introduced here as recording his views on an important subject, rather than as having reference to personal experience. It is dated Fifth month, 1824.

"There is I am convinced great room for improvement amongst us as to the exercise of spiritual gifts.

" 1st. In discerning the kind of gift, for it will ever continue to be what is given, and cannot be changed by human ordinance or contrivance; and there is a greater diversity than we outwardly admit by our rules and provisions.

" 2ndly. In keeping simply to the gift, and to the measure of light and grace given. This would tend to nourish and enliven the body, which the merely retailing of that which has been opened



in the life to others, or on former occasions, never will ;—it is like feeding the people with yesterday's manna, that may have descended from Heaven, but was for *immediate* use, and the light of another day requires a fresh supply.

“ It also has appeared to me that we have sustained loss by long following each other, in recommending singly, or alone, the offices of the *Holy Spirit*; which, although *most essential* as a *part*, is not the *whole* of the Christian's faith. Much is revealed in the Holy Scriptures, which is necessary to be believed by those who have them; and they ought to be searched by every disciple, as making wise unto salvation through faith which is in Christ Jesus. A dependence on spiritual guidance and the inward revelation of the Divine will, to the exclusion of other parts of our belief, is in danger of leading to Ranterism.

“ The Scriptures reveal to us that we have God for our Father, Christ for our Mediator and Redeemer, and the Holy Spirit for our Guide or Teacher: and we must embrace the *whole* if we would have a firm grasp of the shield of faith, which is able to quench the fiery darts of the wicked. It is dangerous to go forth in a time of combat improperly armed, and unsafe to rely on wielding the *sword* of the Spirit, without at the

same time keeping the *shield* in possession, which will at times be needful for our defence ; and our preservation may depend on keeping in quietness and confidence behind it.

“ There was doubtless no vain repetition in the charge, ‘ Go teach all nations, baptizing them in the name of the *Father*, of the *Son*, and of the *Holy Ghost*.’ ”

The last eight or ten years of John Hipsley's life were marked by a gradual decay of the memory ; while, as he entered the quiet evening of his lengthened day, the tone of his spirit savoured more of gentleness and love. After the death of his beloved wife in 1864, both the mental and physical powers more rapidly declined ; it was, however, striking to observe the comparative brightness of the spiritual faculties, as shown by occasional remarks to his family, his love for the attendance of religious meetings, (continued to within the last year of his life), and the feeling which, nearly to the time of his last short illness, he evinced during occasions of a devotional character in his own house.

The last few months were passed under much weakness and suffering, and he twice observed to his family that he thought he should ‘ not be long here.’ On the evening of the 6th of Twelfth

month, he retired to rest with increased oppression, apparently from the effects of a slight cold, and after an illness of nine days from that time peacefully breathed his last.

There was not generally, during this time, much consciousness of what was passing around him; but his recognition of his children, who were all with him at the last, was more clear than had for some time previously been the case. He would occasionally repeat portions of Scripture and utter words of prayer, and the name of Jesus was frequently on his lips. On one occasion his attendant heard him say, "Bless the Lord O my soul, and all that is within me bless His Holy name;"—and then looking upward he exclaimed, "My Heavenly Father, cause thy face to shine upon me!" His gratitude for little services rendered was very noticeable to the last; and the gentle pressure of the hand, or some word of endearment, frequently showed that he recognized those around him. On one occasion after he had appeared for a short time to have been suffering mental distress, and on being reminded, interrogatively, that it was "not dark to him?" he answered "No!"—and shortly added, "I feel no condemnation."

The peaceful close of this long pilgrimage, the

sweet calm in which the aged Christian laid aside his armour, and exchanged, as we cannot doubt, "the spirit of heaviness for the garment of praise," gave a fitting and touching emphasis to these his last connected words on the subject ever nearest to his heart. "There is, therefore, now NO CONDEMNATION to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." —Rom. viii. 1.

ELIZABETH HITCHINGS, 37 9 7 mo. 1867  
*Evesham.* Wife of George Hitchings.

CHARLOTTE HOBSON, 27 4 6 mo. 1867  
*Drumanoe, Co. Tyrone.* Daughter of Francis and Sarah Hobson.

JANE HODGSON, 66 12 11 mo. 1866  
*Malton, Yorkshire.*

MARY ELLEN HODGSON, 37 28 3 mo. 1867  
*Seaforth, near Liverpool.*

WILLIAM HOLMES, 62 22 3 mo. 1867  
*Alton, Hants.* An Elder,

Although William Holmes left but little record of his religious experience, it is thought that a slight sketch of his character may be instructive, and shew that a path of usefulness is open for the humble Christian, who desires to prove his love and allegiance to his Saviour, by his daily life and conversation.

He early shewed a conscientious desire to do right, and in his latter years not unfrequently spoke of the strong impression made on his mind, when taken at a very tender age by his mother to her room, on her retiring there to wait upon the Lord ; the solemnity of her countenance and manner causing him to realize that she was communing with her God, though no words were uttered. He had an almost reverential love for her, which with a fear of adding to her cares, (his Father having died when he was only eleven years of age,) proved a wholesome restraint during his apprenticeship, when he was assailed by the various temptations incident to youth.

As he approached manhood, it was very evident to some of his intimate associates that he was very attentive to the checks of the inward monitor ; and if at any time betrayed into what appeared to him conduct or conversation bordering on levity, he would turn away, thus giving a quiet yet powerful rebuke to his companions. He was throughout life of a retiring and reserved disposition, and did not speak much of his religious experience ; his conduct, rather than his words, evincing that he desired to walk "in the fear of the Lord." He was a man of sound judgment, and great uprightness of character,

but took very humble views of his own attainments. He was ever ready to assist in objects of benevolence, but did not hastily enter into them. He prayerfully sought to know the path of duty, and having once given in his adhesion to a cause, he supported it with unflinching firmness. Warmly attached to the principles of the Society of Friends, and believing them to be in accordance with the doctrines and precepts of the New Testament, he was desirous conscientiously to uphold them, and willing to make a sacrifice in their support.

As a master he was anxious to promote the welfare of those in his employ, and was much respected by them. In one instance, he received a letter from the sister of an assistant who left him in poor health, informing him of the peaceful death of her brother, and expressing her thankfulness that he had been led into his employ. The consistent conduct of William Holmes, and his impressive manner of reading the Holy Scriptures in the family, had first awakened the mind of this individual to the reality of religion, and under the Divine blessing, induced him to seek and find peace in the great truths of the Gospel.

William Holmes retired from business on a

small competency in the prime of life, desiring to be more at liberty for philanthropic efforts for the good of his fellow-men, and more especially for the service of the church. In his capacity of Elder, he was frequently absent from home, accompanying Friends travelling on religious service, saying, that he felt it a privilege "to be a servant to the servants of the Lord," and comparing himself to "the hewer of wood and drawer of water." He accompanied our late dear Friend William Forster, on a religious engagement in the islands of Guernsey and Jersey in the year 1844, and to the Valleys of Piedmont in 1852. He was also one of the deputation who in 1853-4 presented an address on the subject of slavery to the President and Governors of the United States, and was indefatigable in his endeavours to alleviate the sufferings of William Forster during the illness which terminated his valuable life. This occurred in a spot where it was difficult to obtain good medical aid, or even what we esteem the ordinary requisites of a sick room; which he keenly felt on behalf of his beloved friend, and endeavoured as far as practicable to supply, waiting on him by night and by day with tender affection. In 1857 he accompanied Grover Kemp and his son to the West Indies. On these

occasions he was assiduous to promote the comfort of his friends by undertaking the management of the journeys, and all other outward arrangements. He also sought to enter into the weightier part of the engagement, and it is believed that the silent exercise of his spirit was often found to be helpful to them.

In the latter years of his life he was in rather feeble health, so that he was not equal to long journeys from home, but he did not like to be idle, often regretting, that he "seemed to do so little for his Saviour." He interested himself in the poor of the neighbourhood, by whom he was much beloved; and he was often engaged to plead with the intemperate, seeking by example and precept, to induce them to abandon the use of those beverages which had proved a snare to them, exhorting them to seek the Divine blessing upon this means for their restoration, and pouring out his prayers in secret for them.

In a letter to his beloved friend Grover Kemp, dated the 28th of First month, 1867, he says, after alluding to increased indisposition, "I desire in resignation to leave the result in the hands of One who knows what is best for me, and who has dealt very mercifully with his poor unworthy creature," and after some further remarks on his



state, "I trust I may in truth say, 'Hitherto hath the Lord helped me;' 'bless the Lord, O my soul, and forget not all his benefits.' Again, on the 17th of the Second month, he writes to a relative: "I much desire that I may be preserved in patience, and in submission to the Divine Will under this affliction; and if it should be permitted me again to take a part in the things around us, that I may have a more single eye, in love to Christ, to promote his glory; I need the prayers of my dear friends."

Soon after this it pleased our Heavenly Father to draw a veil over his mind by the disease more evidently reaching the brain; but his friends thankfully believe the work was accomplished, the victory won, and that he has entered into that "rest which remaineth to the people of God."

REBECCA HOLT, 19 29 12 mo. 1866

*Chorlton, Manchester.* Widow of David Holt.

JAMES EDWARD HOTHAM, 22 21 3 mo. 1867

*Leeds.* Son of Sarah, widow of James Hotham.

ALLEN HUGHES, *Thornbury.* 64 28 6 mo. 1867

MARY HUNTER, 66 2 11 mo. 1866

*Taulbridge, Co. Armagh.* An Elder. Widow of James Hunter, Belfast.

It may be truly said that this dear Friend was one of the hidden stones in the Lord's building.

Her quiet and uncomplaining spirit in many deep sorrows, and the sweet and gentle cheerfulness maintained under sore bereavements were instructive to behold, and her relatives have their great loss mercifully softened by a belief that she has entered into rest.

ELIZABETH HUNTER, 83 15 8 mo. 1867

*Widdale, Dent.* Widow of James Hunter.

HANNAH HUTCHINSON, 82 17 3 mo. 1867

*Middlesbro.'* Widow of John Hutchinson.

JANE HUTCHINSON, 84 1 4 mo. 1867

*Darlington.* Wife of William Hutchinson.

JAMES IANSON, JUN. 10 13 11 mo. 1866

*Darlington.* Died at Ackworth School. Son of James and Mary Ianson.

REBECCA JACKSON, 65 12 10 mo. 1866

*Mile-End, London.* Widow of William Jackson.

ABIGAIL JACKSON, 79 18 3 mo, 1867

*Cork.* Widow of Joshua Jackson.

SARAH JACOB, *Reading.* 72 24 6 mo. 1867

An Elder. Wife of George Jacob.

Losing her father when very young, the early training of this dear Friend devolved upon her mother, who ever sought to bring up her numerous family in the nurture and admonition of the Lord. It may be truly said of her, "From a child thou hast known the Holy Scriptures," and in after

years especially she could joyfully testify, that they "are able to make wise unto salvation through faith which is in Christ Jesus." The private reading of the Sacred Volume with religious meditation appears to have been her daily practice ; and as years increased, increased love to her Saviour, and a deepening of religious experience were manifested in her life.

For a few years previous to her decease, she believed it to be her duty to express a few words in our religious meetings, and occasionally to bend the knee in solemn supplication, which service was acceptable to her friends. Of a tender, loving, and sympathizing heart, her young relatives ever felt they had in her a true friend, who was at all times ready to enter into their joys and sorrows ; aiding them by her counsel, cheering them by her sympathy, and anxious that they might be brought to the knowledge of the Truth, as it is in Jesus.

The general state of her health was fragile, and for many years she was afflicted with acute internal pain, which she bore with much Christian resignation. Notwithstanding her constant suffering, she regularly attended our meetings for worship, and those for transacting the affairs of the Church ; and she rarely missed attending the

Yearly Meeting,—a privilege she was unwilling to forego. A cold taken on her return from that of 1867 brought on the attack of bronchitis, which terminated her earthly course.

During her short illness, the distressing cough and difficulty of breathing prevented much expression, but it was her privilege to feel and to testify that her soul was anchored on the "Rock of Ages." "Talk to me of Jesus," was her request on more than one occasion. In the early part of her illness, she remarked to her husband, that the words of the prophet had been much on her mind: "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

On one occasion, she prayed that God would grant her a seat in his Heavenly Kingdom, through the merits of her dear Saviour. Patience and resignation were the covering of her spirit; she repeated the lines—

"Sweet to lie passive in His hand,  
And know no will but His."

And those who loved her believe that He whom she had loved in life was with her in the hour of death; and that resting on the finished work of Christ, and through Redeeming love, she has now joined the innumerable company, who in robes of

spotless white surround the Throne. A relative who was present at the closing scene, in writing to a friend remarks: "Here the destroyer was disarmed of his terrors, for the death-chamber was felt to be the gate of heaven. Oh, may our end be so attended with the Divine Presence, that amid pain and languishing we may like her find strength equal to the need, and the everlasting arm about us whenever the solemn hour arrives. 'It is a solemn time,' was her testimony as she stood on the river's brink."

"Blessed are the dead which die in the Lord."

ELIZABETH JAMES, 54 14 11 mo. 1866

*Truro.* An Elder. Wife of Silvanus James.

Of this beloved Friend, it may be truly said that "to her to live was Christ, and to die was gain." The memory of her bright example is very precious to those who knew her, and it is believed that some particulars of her humble dedicated walk, and active religious usefulness, may be interesting and instructive to others.

She was the daughter of John and Mary Elliott of Liskeard in Cornwall, and was born there on the 26th of Second month, 1812. She was favoured with watchful parental care, and early manifested great steadiness of character and much serious thoughtfulness. One who instructed

her in very early childhood retains many sweet recollections of her conscientiousness, obedience, and remarkable truthfulness as a little girl; and delights to dwell on the early promise she gave, and how she was spared to manifest her love for the truth as it is in Jesus, and to glorify Him by a life of practical holiness. Several years were afterwards spent at school near Falmouth, and it is believed that the care she there experienced, and the friendships then commenced, proved valuable in the formation of her character.

The life of our dear friend affords a beautiful evidence of the blessed results of an *early and entire* surrender of heart to the Lord. Her desire to be devoted to His service, and her longing to be favoured with an *assured hope* of Divine acceptance while yet in her youthful years, are very instructive. She felt with Luther,

“’Tis not too hard, too high an aim,  
Secure thy part in Christ to claim.”

In this state of earnest seeking she became acquainted with some spiritually-minded Christians, whose counsel and encouragement were made very helpful to her; reference to this occurs in her Journal, extracts from which will best describe the progress of Divine Grace in her soul. In her 18th year she writes:—

Eleventh month, 1829. "I hope I shall recollect that the reason — and — have asked me so kindly to visit them often, cannot be because they see any thing in me, which would induce them to cultivate a friendship with one so unworthy of it; but because they see that our kind and compassionate Saviour is drawing me by the gentle cords of his love to prefer Him above my chief joy; and they are willing to give me a word of instruction and encouragement, to follow on to know Him whose strength is made perfect in weakness, and who is a present help in every time of need. I desire that their instructive society may be properly valued and improved; but that I may be preserved from placing my dependence on them, and enabled to look with humility to the fountain of all good."

Twelfth month, 30th. "Called on my Friends — and —. I asked whether there were not some pious persons who had *received an evidence of the pardon of their sins*, though I said nothing of the concern I had felt for myself on this account. I found — had been favoured with this evidence, and they both gave me interesting particulars of their experience on this important subject. \* \* May I ever remember the last few days of 1829 with humble gratitude!

they have proved some of the happiest I have ever spent, having been favoured with the presence of the Almighty in a greater degree than at any former time."

First month, 1st, 1830. "Earnestly implored Divine assistance to spend this year in obedience to all the Lord's requirings, and to be more and more weaned from the things of this world. Oh! how good the Lord is to all those who love Him; for when fears have arisen that I shall not continue in the right path, what precious promises have been applied to my mind! 'I will never leave thee, nor forsake thee'—and 'Fear not, I am with thee.' How refreshing are such sweet assurances to a mind ready to doubt and fear!"

First month, 8th. "Had some further conversation with my friends — and — as to a sense of acceptance. I never remember engaging in supplication so earnestly; and never were my feelings such as on this solemn occasion. I was enabled to believe that the blood of Jesus *had atoned for me*. May the favoured season not be forgotten! I cannot sufficiently thank my Heavenly Father for his love and condescension towards one so unworthy of the least of His mercies. I had a very pleasant evening. The love of my Heavenly Father seemed indeed shed



abroad in my heart then, and for many days after. Oh! what love does a knowledge of so great salvation produce in the soul!

"The following week at our Monthly Meeting, my Uncle Rundell spoke in a remarkable manner; warning the impenitent, and sweetly encouraging those whose faces were turned Zionwards, and who were desiring above all things to serve the living God with a perfect heart and a willing mind. I did enjoy this precious season; my state was exactly described. I know that of myself I can do nothing in carrying on the work which has been begun within, yet He who is the Author is also the Finisher of our Faith; therefore I need not fear that He will ever leave me, if I earnestly ask for strength to follow Him wherever He may be pleased to lead me."

Second month, 26th. "My eighteenth birthday. Earnestly desired on awaking to spend this day in humble thankfulness, and was favoured to do so in some degree. We spent a pleasant evening at my uncle's. After returning home, was enabled to draw near the Throne of Grace. Oh! may I never forget how the Almighty condescended to be near me at this time! I sought to pay my vows to the Most High and to offer unto Him thanksgiving, for the change effected in my soul

since my last birthday. I cannot find words to express my feelings; my former joys and pleasures sink almost into nothing, compared with what they now are. Ah! my precious Jesus has indeed shed abroad his love in my heart! the work is all His own, and to Him be all the glory!"

28th. "Had a comfortable time in Meeting; two or three Friends spoke on the subject of silent waiting. I had earnestly desired to be enabled to worship acceptably, and to attain a state of inward silence. What a favour to be thus encouraged! I took tea this evening at my Uncle Allen's with my dear friends — and —. My uncle read to us from Mary Penington's life. We had a pleasant visit.

Third month, 10th. "Monthly Meeting. Much desired to stay my mind on my Heavenly Father during meeting. What my Uncle Rundell said was particularly encouraging and remarkably adapted to my state of mind. — and — spoke, and then Ann Tweedy knelt in prayer. It was affectingly solemn, and concluded beautifully, giving all glory, power, and honour unto Him to whom all is due. I never before felt so much ability to offer praise and glory to God, when thus assembled with my friends for public worship. I was indeed made sensible of the unbounded love

and mercy of my gracious Redeemer, and felt almost as if out of this world, singing praises to God. It was a remarkably favoured season: the presence of the Almighty seemed so much felt amongst us."

Seventh month, 2nd. "Went to meeting, felt rather low, what my Aunt A. said was encouraging to my mind, and I returned more comfortable than I went. I think I was never more impressed with the necessity of improving every minute than I have been lately, since experiencing in some degree the joys of God's salvation. Our Friends' Journals and other religious books have appeared highly interesting to me, and I long to read more than I can find time for. Oh that I had made better use of my time some years ago! This passage has been sweetly presented to my discouraged mind, 'Acquaint thyself with God and be at peace.'"

She especially valued the opportunities afforded for serious reading and reflection on the First Day of the week; and was always anxious that they should be as little interrupted as possible by conversation of a worldly character.

Seventh month, 17th, 1830. "During a call this evening on an invalid, Lewis Lyne came in: he is so unworldly, and, walking with a single eye,

manifests much of his Master's spirit. He spoke sweetly to me, asking if I had felt the love of Jesus, and whether I thought that He was preparing me to meet Him in glory. He also said, "I think, Miss Elliot, there is much good that you may do—we should none of us hide any talent, even a few words spoken may be blessed." On leaving he said, "Farewell, we only fare well when we are in Christ." During the past week, and this evening particularly, I have felt something, of the awfulness of the state of worldly people. Fear seemed in good degree to be taken from me, so that I could warn others of their danger. Oh! may I never be ashamed to acknowledge Jesus in however small a degree. I have felt the need of almost constant prayer, and that without Christ I can do nothing. How sweetly His precious love is shed abroad in my heart!"

21st. "I am favoured with joy far beyond anything this world can afford. Oh! I long for all, and our young friends in particular, that they could taste of this inexpressible joy! that they would see and feel for themselves that the Lord is good, and delighteth in the happiness of his creatures."

Her desire and aim to walk closely with God

are very instructive. She made a full surrender of her heart, and thus experienced a peace and happiness to which the less decided and the lukewarm are strangers ; and there was a reality evident in her religion, very different from the head knowledge in which it is feared too many rest. She sought to live as a pilgrim and a stranger, seeking a better country, and it ever seemed to be the language of her spirit,

“ Oh for a heart, magnanimous to know  
(Poor world) thy littleness, and let thee go : ”

and through the grace which is in Christ Jesus, it became her joyful assurance that her citizenship was in Heaven.

On the 20th of Seventh month, 1830, she writes with reference to a visit from home, “ I should have shrunk from going, had I not so entirely depended on that never-failing strength which I then particularly needed. Oh, how I feared lest the pleasures I might partake of, should lead me from the source of true happiness ! I believe I must refrain from what many others do, and I earnestly desire to know the will of the Almighty concerning me, that I may do it. The best things at present are in a low state with me ; we have a good deal of company, and I fear being drawn aside. The heart is indeed deceitful

and the path narrow, therefore, how watchful and diligent we ought to be ! Often I should have fallen, but for the merciful protection of One who is mighty to save. I cannot describe how much like a bosom friend, the Heavenly Shepherd has seemed to be during this visit. How gracious to allow such a one as I am to come to Him ! and glory be to His name, He will not cast me off."

Eighth month, 8th. " Worldly thoughts in meeting, it seemed as if I could not fix my mind steadily on things above, which much tried and I hope humbled me."

Second day. " I do indeed feel ' a Saviour or I die, a Redeemer or I perish for ever.' All the good I receive is in undeserved unbounded mercy. Oh, for a tongue to celebrate his praise, and for a heart to obey him in every thing ! I believe that it is in mercy, I have been lately given to see more of the desperate wickedness and inclination to vanity and levity in my heart, to show me my state, to keep me humble, and to strip me of my own righteousness."

Eighth month, 19th. " I can only as a great sinner look to Jesus, although I have always been considered a steady girl. There must be a great change in each of us, however steady and dutiful our conduct may have been. We must

indeed 'be born again,' \* \* I wish I could more cheerfully relinquish a gratification which was called for some time since, I allude to music and singing, of which I am excessively fond, but have felt it wrong to take so much delight in it."

Eighth month, 29th. "This evening when endeavouring to stay my mind on the Almighty before retiring to rest, I was enabled to wait in solemn stillness upon him, a sweet calm overspread my mind, and my own thoughts and desires were laid low. I seemed enabled peacefully and joyfully to lean like a child on that gracious arm, which has to my astonishment so supported and preserved me, when I felt as if I were near falling."

Seventh month, 7th. "Quarterly Meeting here. Divine love did I think overshadow us. Oh! what a favour to have the mind brought into a state of sweet inward stillness. How clearly sometimes is the difference between spiritual worship, and will worship brought before my view! I much desire that religious professors in general were more acquainted with the transcendent excellence and loveliness of spiritual worship. Oh! what joy can be compared with the joy of God's salvation! how unexpectedly does He give power to the faint, and to them that have no might he increaseth strength."

First month, 18th, 1832. "I am sometimes astonished at the thought of so many taking up their rest here. Whilst writing this I hear what I once so much delighted in—*music*. I can now feel thankful that I was required to give up this gratification. It is I think a sad hurt to young people. I feel sometimes that it stirs up those feelings in me which I wish were subdued, of a romantic, vain, delusive nature. Oh, that I could encourage others to yield to what may be required of them! abundant strength you will have, if you humbly seek for it; and how sweet the reward of obedience, even peace which passes understanding!"

Second month, 2nd. "Again sweetly refreshed with the consoling streams of Zion. I feel this life is as a bubble, a very little time indeed that soon passes away; and how often am I favoured to dwell with delight on the prospect of being for ever at rest with Jesus! oh, this thought seems to swallow up every other, and delightfully have I lately dwelt on the words, "In thy presence there is *fulness of joy*."

Second month, 14th. "Unexpectedly had some conversation with two young Friends last evening on *experimental religion*. I did not seek to introduce myself, but seemed obliged to acknowledge



how much I had been favoured with the precious love of God, and also with some knowledge of the Holy Jesus, so as to feel Him my dearest friend. How surprised they appeared, to hear that I indeed found the "ways of wisdom to be ways of pleasantness, and her paths peace!" They had imagined the path of the Christian to be mostly a thorny strait road, and lost sight of the peace to be enjoyed in it, which passes understanding. I fear this is the case with too many. They seem almost inclined to regard the tender Shepherd as a hard Master, and the cruel enemy will no doubt try to lead them to think so. I fear also they are not earnest enough, but in a lukewarm state; allowing the pleasures of the world and the social enjoyments of life to engross too much attention. Ah! this is dangerous, for the whole heart must be surrendered to God. I believe I see also another reason why they do not taste Heavenly peace, love, and joy. They do not see their lost condition as they should; or if they do, the thought makes them uncomfortable too long, because they do not look with sufficient faith and earnestness to the Lamb of God, who taketh away the sins of the world: therefore they do not rejoice in Him, whom to know is indeed life eternal! What *should* I,—

*could* I do without Thee, who art I humbly hope and trust my all in all!"

Twelfth month, 24th. "Had some interesting conversation with a cousin, not a member of our Society. I was reminded of my state of mind during the first year of my religious experience; and I trust I feel truly thankful that I have been gently led along, and have long since seen our principles in a clear light. Yes, I esteem it a great favour to be a member of the Society of Friends; and I much desire that my cousin may become more and more acquainted with the inward Teacher, more and more willing to submit to the Cross of Christ."

Second month, 26th, 1833. "And I am now twenty-one. Oh what have I seen and felt of the goodness of my Heavenly Friend in the last three years of my life! of a truth Jesus has been with me: his promises are indeed yea and Amen for ever."

Thus did this youthful follower of the Lord Jesus advance from strength to strength, desiring to live "loose to the world,"—"to grow in the Divine life,"—that even trials, poverty of spirit, "a sense of being forsaken," might not cause her faith to fail: and from time to time she expresses her joy in the Lord:—"I have felt that to live is

Christ, and to die is gain." \* \* "I feel, I know, that trials are good for us." \* \* "My Heavenly Father is dearer to me than all besides. \* \* O my young friends! could I but persuade you to come, taste and see for yourselves, how exceeding good the Lord is!"

At the age of twenty-nine, she writes, "I tremble for those who will not serve the Lord in the prime of life, but who do their own pleasure, and live much in forgetfulness of Him, until weakness and sickness are sent to remind them, that before long they must quit this state of being."

In 1841, Elizabeth James lost both her father and her brother Joseph by death. These trials turned her thoughts and hopes still more closely heavenward. "I desire," she writes, "that my time, *my all*, should be spent as my Heavenly Father pleases. May He condescend continually to guide me by His counsel, and afterwards, of His free unmerited mercy, receive me into glory! This is indeed a large request, but nothing more than He desires to do for every living soul."—Tenth month, 8th, she says, "we thought much of our precious father and brother, and can I believe, now rejoice that they are centred in endless bliss. I shall I believe go to them, but

they will not return to me. I heard music last evening, and thought of the time when I felt required to give it up, twelve years ago. It was a great sacrifice to me. Even now I like it much, but I shall soon have sweeter melody. I long to obey my Heavenly Father in every thing."

Second month, 26th, 1842. "Another year has passed over my head, and brought me nearer the desired haven. Thirty years have I now lived. I feel thankful that so much of my warfare is over; I expect not to live so long in this world again. In the past year I have lost my dear father and brother: much resignation has been graciously given me. They seem to have gone a little before to our Father's house."

After passing through deep conflicts, she writes, "Last night I was *happy indeed*, in the secret feeling of the love of God, which was abundantly shed abroad in my heart. What can be compared with this blessed experience? "Sing praises unto God, sing praises," was my delightful language. I did indeed make melody in my heart to the Lord. He has brought me "to His banqueting house, and His banner over me has been love." Jesus is mine, and I am His."

Twelfth month, 5th. "What a wicked and cruel enemy I have to contend with! He has been

trying to destroy the peace of which I have lately had a large share, but I shall I believe one day finally overcome, through the strength graciously given me by my loved Master. Yes, the *song* and the shout of *final victory* will I believe one day be *mine*."

The close of each year, the return of every birthday, were occasions of solemn review and meditation; and often did she look back to the time of her spiritual birth with thanksgiving.

Twelfth month, 31st, 1842. "Oh how much of the goodness of the Lord have I experienced during the year which is just gone! Deep conflicts have sometimes been my portion, but at others sweet peace and joy. Very earnestly have I petitioned for others this evening, from about eleven till nearly one o'clock."

Second month, 10th, 1843. "It is now more than thirteen years since I first tasted the blessing of rich peace in Christ, and this anchor the enemy has never been permitted to destroy. Bless the Lord, O my soul!"

Second month, 26th, (her birthday.) "Thou hast covered my head in the day of battle, is the language of my happy soul, in the remembrance of all Thy wonderful mercies, of all Thy wonderful dealings with me. I have daily much to ask for,

and what I need is mercifully given. Oh! that all knew from heartfelt experience what conversion means."

Her time and energies were diligently used in promoting, among other objects, the Total Abstinence cause: and she observes, Fifth month, 6th, 1843, "As the Total Abstinence Procession passed our house, the sight of so large a number, some being reformed drunkards, whom I well knew, and had laboured much with, and so many who were good people, altogether overcame my feelings, and I could scarcely refrain from weeping. The language of my heart was, "What hath God wrought!" The work very clearly is His, and I consider it an honour to have been engaged in it, under such a Master. Yes, much have I laboured and never I believe have I felt more fully satisfied of being in my right place, than in what I have done during the last five years and a half, in connection with this Society."

For some years longer did Elizabeth James continue to record her spiritual conflicts and triumphs; and often was she able to testify of joy, as well as confidence and peace in believing. Sixth month, 5th, 1843, she writes, "The Eternal God *has been, is, and I fully believe will be* my

refuge, if I keep very close to him in sorrow and in joy; and underneath *are*, and *will be* the Everlasting arms. With these feelings may I endeavour to live above every trial; for our light afflictions are but as for a moment, and work out for us a far more exceeding and eternal weight of glory."—"These sweet words," she observes one another occasion, "are again brought before me, 'I will never leave thee, nor forsake thee.' May I firmly lay hold of them! they have many times been given me." Again, Eleventh month, 12th. "My soul is richly fed with strong confidence, and sweet love to my precious, most precious Redeemer. Oh how I love him! words can ill express what I feel. \* \* \* Oh that all the world could but taste the bliss, the unspeakable happiness, which is every now and then my happy portion! of knowing in whom I believed, and in the sweet assurance of union and communion with Christ Jesus, which binds my soul to him in the dearest, the sweetest of bonds. Oh the love of God in Christ Jesus, how marvellous! may the blessed portion I have lately been favoured with, prove as a stay to my soul, should He in his wisdom permit my cruel enemy again to tempt me."

Twelfth month, 8th, "My sweet theme still is

the mercy and loving kindness of the Lord. Through the atoning blood I can look up in hope and cry 'Abba, Father.' How sweet is the prospect of dwelling for ever with him in my happy, happy home! Strange that more do not appear to rejoice that time is passing away, and congratulate each other, especially the aged, that their end is approaching. What greater happiness can the real Christian desire than death, which opens to him the gate of Heaven."

Twelfth month, 15th, "Am much favoured with faith in the mercy of my dear Redeemer, and with a prospect, at times a glorious one indeed, of being with him for ever, within the gates of the new Jerusalem; safe from every storm of trial; safe from the temptations of my cruel enemy; and where my faith will never more be exercised, but lost in sight. Yes, while I write, my mind is favoured with a sweet and solemn covering, stayed on my dearest Lord;—a quiet rest of soul on him."

In 1844, she speaks of all fear of death being removed, and of a joyful looking forward to entering into celestial bliss through Christ. On the eve of her birthday, she exclaims, "Mighty to save, and able to deliver to the very uttermost, is my dearest and most precious Lord and Saviour!"



This evening my mind has been very sweetly stayed on the Lord, and on heaven. \* \* All anxiety removed,—unshaken faith in God,—and my will felt lost, and swallowed up in His! What an unspeakable favour it is, to have such a delightful sense of my interest in Christ!—whilst the grave and death have lost their terrors, and heaven is so sweetly, so joyfully, so brightly in my view."

She looked upon these times of strong faith as preparatory to times of conflict: and after going through such trials, she says under a sense of deliverance, "Praise ye the Lord! Sweet is the prospect of heaven, and the time which may elapse before I am favoured to gain that happy shore feels not so very long. I have again felt the sweetness of knowing that death *will* come, yes *must* come to me *no enemy*, but *a sweet friend*, the porter to heaven's pearl gates."

And this is her testimony year after year. At the end of 1845 she writes: "Still is my gracious Heavenly Father pleased to uphold me in peace, rejoicing in His mighty power. The enemy is driven backward, and the days pass cheerfully away, with the sweet prospect of heaven when my earthly race is run. There is my abiding treasure—Bless the Lord, oh my soul: and all

that is within me, bless His holy name—He giveth power to the faint, and to them that have no might He increaseth strength."

On First month, 1st, 1850, she speaks of having been led to visit the sick, and occasionally the dying bed. "I have at times to suffer much on account of the unconverted, and am led to pray earnestly on their behalf. The last case was that of a poor widow; prayer, long continued prayer was I believe availing—it entered the ear of our Gracious God, who is more ready to grant mercy than we are to ask it—my mind is quite calm and easy about her, believing she is now in heaven."

Seventh month. "Several of the sick whom I have visited are now gone to their Heavenly rest, some of them I saw very near the close. Oh! I feel it to be a deeply solemn duty, to endeavour to lead the minds of others to Christ; and until I see a change of heart, I feel burdened."

The last entry in her Diary bears date Third month, 25th, 1852: "I renewedly feel that I am not my own, that I am bought with a price; and that I am only a steward of that which kind Providence has given, and which must be spent as is pleasing in His sight. I have been much comforted with the words, 'All things work together for good to them that love God,'—and 'The

Eternal God is thy refuge, and underneath are the Everlasting Arms.' "

In 1853, the sphere of Elizabeth Elliott's usefulness was changed by her marriage with Silvanus James of Truro. She does not appear to have resumed her diary after this time ; but in the same daily dependence on Him " who is able to keep us from falling," she continued to shine as a bright example, and to manifest an earnest concern for the spiritual welfare of those around her. She was deeply attached to the principles of her own Religious Society, and warmly interested in its welfare. She was diligent in the discharge of her domestic and social duties. She took an active part, as before her marriage, in various benevolent societies, and especially in the cause of Temperance. She was also a diligent distributor of tracts and religious books. Visits to the poor and afflicted continued to occupy a large portion of her time ; and precious was the word in season she was often enabled to convey to those for whom she was interested, and fervent were her prayers on their behalf.

She fully appreciated the many blessings by which she was surrounded ; yet when speaking of her earthly happiness, she would generally add, " but I could leave it all for my happy home

above." She seemed as one living in the world, and yet not of it. A few weeks before her decease, she accompanied a beloved cousin in a visit to the meetings of her own Quarterly Meeting, and very sweet to many of her friends is the remembrance of this, their last intercourse with her.

In the midst of much usefulness, she was suddenly attacked with illness. There was no feeling of alarm. The promises, "I am thy shield and thy exceeding great reward," and "I will never leave thee nor forsake thee," seemed as an anchor to her soul. After the severity of the attack had abated, she once again attended meeting, and called afterwards on some invalids. The next day, still feeling unwell, she went to Liskeard, to visit her beloved sister, Mary Elliott; little expecting that she was returning to the scene of her earlier years, to receive the welcome summons to quit all below. For some days no serious anxiety was felt on her account, and she did not appear to realize her near approach to that Heavenly Home she had so long been joyfully anticipating; although when she had great pain in the head, she once remarked with thankfulness, that the work of preparation had not now to be done, and at another time "to depart and be with Christ would be far better."

During the last three days, entire unconsciousness gradually came on. There was no dying testimony ; but more satisfactory and unequivocal was the testimony of her life. She was spared the trial of parting from her affectionate husband, and her beloved sisters and brothers, with other dear ones who watched beside her ; but they had the sweet assurance, that in the last conflict her Lord was with her, and that He was indeed " her shield and her exceeding great reward."

RUSSELL JEFFREY,                      60 12 1 mo. 1867  
*Cheltenham.* A Minister.

Few names in this little volume will probably be dwelt upon with more of affectionate remembrance, than that of Russell Jeffrey. Singularly retiring and humble-minded, he shrank from publicity ; and yet through the help and strength derived from above, he was enabled to labour largely as a public preacher of the Gospel of Christ, for a period of thirty years ; during which he visited at different times most of the Meetings of Friends in Great Britain, besides entering on extended religious labour in the wide-spread territory of British India.

Of his early life there is but little to record. Born at Islington in 1806, he married in 1831 Elizabeth Stephens Ashby, daughter of Thomas

Ashby of Staines, near Windsor. He shared the ordinary experience of persons actively engaged in trade, first in London, and afterwards in Cheltenham; while he found his greatest enjoyment, next to that of working for his Divine Master, in his happy family circle. He walked honourably yet humbly before the world; and was so thoroughly imbued with Christian charity, that those with whom he came in contact, whether in his business or in philanthropic matters, sincerely respected him: and he has left behind him many in most denominations of Christians, who loved him for his earnest, gentle spirit.

In the Ninth month, 1862, he laid before his friends at the Monthly Meeting at Cirencester his prospect of religious service in India. He had for many years felt a deep Christian interest in the spiritual welfare of British residents in that vast region, as well as in the native inhabitants; and the time appeared to him to have arrived, when he was called by his Heavenly Master to visit them in the love of the Gospel. He was set at liberty for this work with the close sympathy and full concurrence of his friends.

The particulars of this interesting journey, occupying a period of nearly two years, (in which he was accompanied by two other friends,) can

only be briefly alluded to here. On landing at Garden Reach, Calcutta, they were greeted by Frederic Mackie and Edward May, two Friends who had been drawn there by the same Christian love, from South Australia :—and as far as is known, the company thus met together were the first members of the Society of Friends, who had ever visited as ministers of the Gospel the British possessions in India. In accordance with the view which had been so long before him, Russell Jeffrey laboured assiduously in the public exercise of his ministry, and in private intercourse with various classes of persons both English and native; visiting also on the line of route, the stations of English, American, and German Missionaries of every denomination of Protestants, as well as many public institutions.

These visits from a far country were cordially received; and it was often felt by him and his companions to be a privilege to encourage and comfort others, “by the comfort wherewith they themselves were comforted of God.” With physical constitution far from robust, such labours necessarily involved times of peculiar discouragement and depression. But under these feelings the Lord’s strength was often “made perfect in weakness,” to his own humbling admiration and thankfulness.

The full results of this visit to India we may not be permitted to know, though evidence of some fruit has not been wanting. Missionaries and others appreciated the disinterestedness of the visit, and felt its loving character. Such intercourse tends to the strengthening of one another's faith : and we trust it has enlarged and deepened the religious interest of Friends, for the souls of the 180 millions of our fellow-subjects in the far East. Before leaving India, a short address was printed and widely circulated, entitled "Thoughts on the present state of Christianity in India."

At home Russell Jeffrey was diligent in the exercise of his gift in the ministry of the Gospel, and towards the end of his course was drawn to hold many public meetings with the working classes. It may be said of him, that he was a man of an excellent spirit, gentle, watchful, humble-minded, and singularly unselfish. He loved to encourage and uphold his younger brethren in the ministry, following the example of Paul in respect to Timothy. "I shall always gratefully remember his kindness," (observes one in reference to this,) "and the encouragement afforded me, and affectionately expressed from time to time." Another friend has "a loving



remembrance of his devotedness, kindness, and catholicity of spirit ;" and adds, " his loss to me is like that of a brother by the tie of nature."

Very sudden was his removal from this state of being ; yet, by some expressions which can be recalled to memory, it would seem as if the prospect of his death at no distant date had dwelt for some time on his mind. With habitual self-negation, he had suffered without complaining, and had refrained from distressing his dear wife and children as he thought needlessly. On the First Day preceding his decease, after the recitation of a hymn by one of the family, he caught up the concluding lines of each stanza,

" Write the day of my departure  
Festive in your coming years."

In the last two sermons he ever preached, both within a fortnight of his own interment, he spoke feelingly on the uncertainty of life, and the need of a preparation for death. In one of them, delivered at the funeral of an aged female minister, he was peculiarly impressive ; urging his hearers to strive to *realize* how it would fare with themselves, when their mortal remains were consigned to the grave, and the mourners were gathered together for them. Many of his discourses in the little meeting to which he

belonged, had of late been on the glorious rest and peace of heaven, and the sweetness of being for ever with Christ ; while in conversation there was no more congenial topic with him, than that of the *rest* of the righteous.

On the 10th of First month, during bitterly cold weather, he attended an evening meeting which he had appointed with the operatives at the Swindon railway works ; in pursuance of a religious engagement, for which he had a minute from his Monthly meeting. Before leaving home, he was evidently unwell, and some attempt was made to dissuade him from going ; but he replied, that he was obeying the call of his Lord,—he thought he ought to go, and trusted that strength would be given him for the work. His breathing however became so laborious, that he was only able to speak briefly ; and at the close of the meeting, with difficulty but with great solemnity, offered the Lord's prayer.

He did not reach home till one o'clock in the morning : when he was alarmingly ill, and laid himself down on that bed from which he never rose again. In less than two days all was over ; but during this short yet severe illness, his beautiful devotion shone forth. On hearing regret expressed that he had gone to Swindon, he

remarked :—" Well—it would have seemed like flinching,—perhaps it will be my last testimony."

The best medical aid was unavailing. Early on Seventh day morning, the 12th of the month, it was evident the end was approaching, and he told one who was near him, that he should not continue through the day. His breathing was so difficult, as almost to preclude conversation, and was painful to witness; yet he was favoured with sweet peace of mind, and from time to time said enough to prove to others that his confidence was placed on the sure foundation. Having lived and laboured in the fear of the Lord,—trusting for salvation to the one offering for sin, even the death of Jesus on the cross,—and having submitted in a remarkable degree to the purifying work of the Holy Spirit within him,—he was emphatically *ready to die*. The lines were repeated to him,

" Exult, O dust and ashes,  
The Lord shall be thy part;  
His only—His for ever—  
Thou shalt be, and thou art! "

His reply was, "very sweet,—I can't talk to you much,—but they are very sweet words," and he did indeed look exultant, knowing death to be "swallowed up in victory," His was no death-

bed repentance ; and though he thought it wonderful, that he of all men should be the object of redeeming love, saying thrice over, " I cannot understand it,"—he was yet enabled to exclaim with longing desires to go hence, " Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation and thy mercy."

About an hour before he fell asleep in Jesus, his countenance brightened, and his eyes flashed with an unwonted inward light. His relatives will not easily forget the almost angelic glory which spread over his face, and the felt presence of the Lord which seemed to *fill* the room. When he was asked if he saw anything to make him look so happy, he replied, "*I see Jesus supporting, sustaining, protecting me.*"

These were his last words. About a quarter past seven that evening, he peacefully passed away ; completing, by such a death, a life of loving devoted service to his Redeemer : and his surviving friends are reminded of the words of *Bunyan*, delineating the crossing over of the pilgrim to the Eternal city, " When the day that he must go hence was come, many accompanied him to the river side ; into which as he went he said, ' Death where is thy sting ? ' and as he went deeper, he said, ' Grave where is thy

victory?'—so he passed over, and all the trumpets sounded for him on the other side."

ELEANOR JOHNSON, 47 29 5 mo. 1867

*Holloway, London.* Wife of Francis Johnson.

BENJAMIN JOWITT, 79 16 5 mo. 1867

*Carlton, near Pontefract.*

SOPHIA KELLETT, 83 7 1 mo. 1867

*Stoke Newington.*

MARY KENDREW, 68 9 1 mo. 1867

*Chorlton-on-Medlock,* Widow of J. Kendrew.

ROSA MARIA KENWAY, 2 $\frac{1}{2}$  27 11 mo. 1866

*Birmingham.* Daughter of G. Ball & H. P. Kenway

SARAH KIDD, 87 24 7 mo. 1867

*Farncombe near Godalming.*

JANE KING, 70 18 1 mo. 1867

*Richhill.* Widow of Robert King.

JOHN KING, 79 28 1 mo. 1867

*Sudbury.* An Elder.

HENRY KING, 60 10 3 mo. 1867

*Moss House, Rochdale.*

Though not a public character, and with a natural diffidence shrinking from the observation of others, the removal of Henry King was felt to be a public, as well as a private loss. Out of the deep well-spring of Christian faithfulness to what he knew to be right, he was rich in good works, though often poor in spirit. He loved to

seek out those in the more retired walks of life as objects of his bounty: distributing liberally to the poor, as well as rendering continued and steady support to schools and benevolent societies. "He was a man of peace," says a local journal, "of few words, but many good deeds: labouring to advance the welfare of all classes, without ostentation or show;" and the *Herald of Peace* speaks of him as "a man of a truly Christian spirit, whose heart and purse were ever open to the calls of the Peace Society, as of many other movements, having for their object the good of man and the glory of God."

At home he was diligent in the improvement of his time, in religious retirement, and in the perusal of the Holy Scriptures. Nor were his kindly charities confined to pecuniary matters, but shown also in a Christian spirit in judging of others. During a gradual decay of four years, patiently borne with thankful acknowledgment of many mercies, he was drawn nearer and nearer to the world above. "We should," he says, "view the termination of this life as a happy change, \* \* but some of us are continued longer for more thorough preparation." \* \* "I fear being too indifferent and lukewarm, although I have a good hope of acceptance when the change comes." He

speaks of precious feelings in attending his meeting for worship, with earnest desires and prayers for others. Sitting down to breakfast, he is reminded that "our mercies are new every morning, and we do not with adequate thankfulness return sufficient gratitude to Him 'from whom all blessings flow.' " \* \* "We should rely more on God," he observes at another time "not trust to our own strength; but seek supplies of spiritual strength from God, through the mediation of our Saviour Jesus Christ. Seek for patience and strive earnestly. \* \* Rely not too much on outward things, instead of looking more earnestly for the invisible." \* \* "I fear I am not rightly thoughtful to seek best direction in daily concerns. Surely we may ask the Lord to undertake for us, and help us safely along."

Thus watchful and hopeful, those many months of weakness passed away, till the end came; and "no one can doubt," remarked one of his friends, "that the words 'Well done!' greeted his spiritual ear."

MARY EMMA KING, 32 26 8 mo. 1807

*Birmingham.* Wife of Samuel King, Jun.

ANN KNIGHT, *Bristol.* 88 22 12 mo. 1866

JOSHUA LAMB, 64 18 12 mo. 1866

*Pear Tree Hill, Lisburn.* An Elder.

EDWARD LATCHMORE,	80	2	3 mo.	1867
<i>Northampton.</i>				
WILLIAM ROBERT LECKY,	76	12	2 mo.	1867
<i>Tramore, County Waterford.</i>				
MARY LEWIS,	81	11	8 mo.	1867
<i>Weston-super-Mare.</i>				
GEORGE FREDERICK LINNEY,	63	10	7 mo.	1867
<i>Ackworth. A Minister.</i>				

There are many individuals whose course in life is so different from what could have been foreseen, so diverted from its original channel, that we are led to exclaim, "the lot is cast into the lap, but the whole disposing thereof is of the Lord." Such in many particulars appears the experience of him whose name is now before us.

George Frederick Linney was the son of Thomas Stewart Linney, a drill master to the Army of Reserve, and was born at York in 1804. Soon after his birth, the family removed to Northallerton, and thence to Ripon. In those days his parents had often much difficulty in providing for the wants of their children, partly owing to the high price of provisions in time of war: and from this cause his education was very limited, being confined to three or four years' attendance at the National School in Ripon. His father, a strict adherent to the Established



Church, manifested great anxiety that his children should become upright and religious characters ; but the associations of a military life were full of temptations.

G. F. Linney was early sensible of the visitations of the Holy Spirit ; and when about nine years old, was led to pray earnestly to the Lord : and for this purpose he would at times make his way into the Cathedral, during the hours of service on holidays. As he grew up however, these feelings were for a time obliterated.

After leaving school, he was first placed with a coach painter ; but that employment not suiting his health, he was apprenticed, though against his choice, to a tailor. The trials he was now subject to were not small. His master, a very unprincipled man, was addicted to swearing, gambling, and other vices. The house also was a lodging for play actors, rope-dancers, and the like. Yet in this vortex of sin and vicious company, did the good hand of the Lord preserve him.

In pursuance of his trade, he was one day sent to work, when about eighteen years old, at the house of a pious Primitive Methodist, who knew his circumstances, and pitied so sensitive a youth in being exposed to such temptations. At the close of each meal, the good man knelt in prayer,

more especially for the young apprentice; who on his part bowed silently under it, seeking from the Lord pardon for past sins, and preservation for the future. His careful walking in the midst of so many snares, was at length rewarded with a sense of acceptance with God through Christ his Saviour.

During this period, by request of his father, he attended the morning services of the Established Church; going in the evening to the Wesleyan Chapel. The latter, however, was the place of his choice, and he was received as a member of the Wesleyan body. Before long, in hope of finding a mode of worship more suited to his mind, he joined the Independents.

His profession of religion gave great offence to his master, who persecuted him much; and when he could not induce him to join them at cards, would make him sit at the table while they were at play, and fetch them drink when it was called for. One of the duties required of him was to attend at the dressing room of the theatre, and assist in robing the actors. Against this he made a stand after a time, and the matter was brought before the mayor; who decided that he should not be compelled to do it. Thwarted in this, the master would lock up his house when he went to

the theatre, and leave his apprentice outside in the wet and dark till he returned. Under such harsh treatment, he was induced to enlist for a soldier; but being under indentures, he could not go, though the sergeant offered to get him away quietly contrary to the law. After this his attendance at chapel was irregular, for his master required him to stay in on the Sabbath day to make up his books. Thus he continued to suffer much, till his twenty-first birth-day brought him his freedom. Yet it appears he had obtained the respect of both master and mistress, who shed tears at parting with him.

His marriage with Elizabeth Howden, which was accomplished soon after this, necessitated his relinquishing an idea he had entertained of being educated for the ministry; none but single men being received into the Independent training colleges. The newly married couple settled in York, and joined the congregation under the charge of James Parsons, of that city; in which G. F. Linney soon became an active member. Having from his youth devoted much attention to the cultivation of music, both vocal and instrumental, he formed one of the choir. But another change awaited him. His mind became uneasy at being called upon to engage in vocal prayers

at stated times. This attracted the notice of the Deacons, and he was charged with holding Quaker doctrines. Having neither read their books, nor attended their meetings, nor indeed spoken to any of the Quakers, he did not understand this ; but leaving the Independents, and praying for Divine direction, he was drawn to attend a Friends' Meeting.

After overcoming a difficulty that rose in his mind, from a supposition that only members were admitted, (except when, specially invited)—accompanied by a Wesleyan acquaintance he ventured in. They had not sat very long, before the late Samuel Tuke stood up, and spoke so fully to his state of mind, that he was encouraged to go again and again ; and his wife uniting with him, in about a year and a half he was received into membership.

In 1829 he settled at Ackworth, where he continued to reside the rest of his life. His wife died in 1834, but he was afterwards united to Mary Snowden, a Friend living in the neighbourhood. For thirty years his course was now marked by the regular attendance of our religious meetings, and by a diligent attention to business, in providing for the wants of an increasing family.

He was the means of originating, in connexion

with some other Friends, a very complete and systematic distribution of religious tracts on loan from house to house ; which being maintained from year to year, produced it is believed a very beneficial influence, and led to the introduction of other efforts for the moral and religious improvement of the neighbourhood.

For the last six or seven years of his life, Geo. F. Linney was actively drawn out in various ways as a Gospel Minister. A severe throat disease in the early part of 1858, (his recovery from which was for a time very doubtful,) appears to have been introductory to this service. In allusion to the painful sufferings he had endured, he wrote, " What will the unrepentant sinner do at such a time ?—who has all to begin in such pain. O, these death-bed conflicts, how doubtful they must be, as well as hard ! ready to catch at soothing passages of Scripture, that do not comfort at such a time ! " From this period, it was made more and more clear to him, that his Divine Master required him publicly to proclaim his will, and especially to call sinners to repentance.

He had indeed many years before, expressed a few words in a Meeting for worship ; but being discouraged on that occasion, though a call was afterwards felt at various times, he did not obey

it, and was brought into much sorrow and conflict of mind; and like many earnest seekers after the truth, his mind became embarrassed on the subject of the Holy Spirit's help and guidance in our devotional exercises. It appears too that by imbibing certain views on the right qualification for engaging in prayer, he abstained from that exercise for two years; until in conversation with a Christian friend, a Minister in our society, his doubts on this important duty were cleared. "Thou hast restrained prayer before God," said his sympathizing adviser, "and restraining prayer we cease to fight."

He entered on the important work which absorbed the greater part of his remaining time and energies, by a short address at Dewsbury in the early part of 1859, and five years afterwards was recorded as a Minister.

His line of service was somewhat peculiar. Uniting with a Minister of his own Monthly meeting, they visited individually those who had been disunited from the society by that meeting during the previous thirty years. This was indeed in many instances seeking that which was lost, and G. F. Linney's sympathies for persons of this class were powerfully awakened. We find him next in 1861, accompanying another minister,

who was on a religious visit to the towns and villages of the North Yorkshire dales. In those districts Friends were once numerous, and there are still many of their descendants. Under feeling for their isolated condition, our dear friend was drawn to pay them an annual visit every autumn, when the harvest was gathered, and when the long evenings enabled the rural population to get to meetings after the labour of the day.

It is often by trials and affliction that the Lord's servants are deepened in religious experience. Such was the case, when in 1862 G. F. Linney was called to witness the protracted illness and death of a beloved daughter. "I felt," he says, "the Hand that had supported me when I knew it not; and I solemnly dedicated myself to the Lord for the remainder of my days." And when afterwards he was recruiting his health by a brief sojourn at Ilkley; he writes as follows to his wife at home: "I have had a long walk above *The Wells*, turning to the right through a small plantation, and forward to an older one among wild rocks, where we arrive at a standing point.

\* \* \* It was quite new to me, and had an extensive view, in the contrary direction to Ben Rhydding: and I was alone,—and yet not alone. All was still, not a sound. \* \* I sat and

mused on the *past*, the *much-unimproved* past; and its sorrows, and some of its joys. A peculiar feeling came over me when I thought of the *present*, the *tribulated* present. And I thought of 'the things *to come*,'—and when and where they will be realized, and shall I hold out to the end, and so be saved? I thought of the vineyard I was feebly engaged in attempting to labour in,—and looked at my own, and how it was kept. I thought of my stewardship,—and what of the account?—and marvelled at the goodness of God in *bearing with me*. And finding it a hallowed spot, I bent the knee in prayer, and poured out my soul unto God without restraint, and worshipped Him who made heaven and earth:—and in fresh feeling of gratitude mingled with praise, I again dedicated myself to Him, to do with me as seemed to Him best. A precious moment not to be forgotten by me! I marked the spot by leaving a tract, 'Come to Jesus,' and hope it will be blessed to the finder. Such moments are rare; and we sometimes have to go like Elijah as it were forty days in its strength, before another. \* \* O my soul, thy God is near, therefore trust in Him and be not afraid; all will be well at last. The way is short, and the haven near; only be faithful, let none of these



things move thee,—neither *heights* nor *depths* :—the rest is at hand, and *for ever!*” Under these tendered feelings, the letter concludes: “May God’s best blessing rest upon you all! Live near the Fountain! Draw your supplies direct from it, and your souls shall not languish, but grow strong in the Lord.”

The importance of *continued Christian labour* among the poor and unenlightened, dwelt strongly on George F. Linney’s mind. He had a great desire to see some united efforts made by Friends to this end, and took a lively interest in the formation of a *Friends’ Home Mission Association*, which was organized in Yorkshire in 1866; and of which he was appointed Secretary. One of his religious engagements previous to this had been the establishment of a First Day Evening Meeting, held every fortnight, for the *Scriptural instruction* of the porters and others at the Normanton Railway Station. From the number of trains at that junction, (even with the reduced attendance of a First Day,) it was found the men were almost excluded from attending any place of worship. Many were without Bibles, and others unable to read them intelligibly. It was no small exertion to drive six miles across the country and back on a First Day Evening; but

the Railway Directors cordially appropriated a room for the meetings, and with the help of some of his own family they were kept up pretty regularly, and are still continued. That they were much valued, one of the men bore public testimony when attending the funeral of our dear friend.

In the neighbourhood of Castleford and Whitwood, his labours were directed to meetings with the colliers; at York and Leeds he visited and had meetings in Workhouses, Ragged Schools, Refuges and Reformatories;—and in Knottingley he went from house to house to supply the people with Bibles where necessary, by which he was introduced into much earnest labour with them, many of whom were not in the practice even of entering any place of worship. Especially was his attention turned to a company of gypsies who spent the winter months in that place, among whom he distributed seventy New Testaments.

In company with our friend James Backhouse, he held many meetings at Harrogate, Pateley Bridge, and Ripon; often collecting together the sabbath school teachers, with the scholars and their parents. At another time he accompanied another minister, uniting in religious service at Ilkley, Otley, Goole, Rawcliffe and other places where Friends do not reside.

Obtaining a minute from his Monthly Meeting, he visited among others the fishermen on the east coast of Yorkshire: also miners, and others engaged in hard labour, as at Hull in the iron-ship building. This service was continued at intervals till his decease; and it is believed about two hundred meetings of this character were held in various parts of Yorkshire. In some places he held special meetings with the ministers, class-leaders, deacons and other officers of some of the dissenting congregations; and was often led to impress upon the company the value of silence in worship, the deep spiritual nature of religion, the importance of the private and family reading of the Scriptures with prayer for the enlightening of the Holy Spirit, and the irreconcilableness of war and oaths to the Spirit of the Gospel.

When the dreadful accident at the Oaks Colliery, Barnsley, occurred at the close of 1866, our dear friend was concerned to visit the widows and families of those who suffered; and had several meetings with them. Again in the Sixth month following, he held a meeting for worship among them, exhorting them to resignation, and to look to the Lord. He spoke from the words of Jesus in the storm, "It is I, be not afraid:" observing

that "the traveller Zionward is permitted even at this day to know sudden and unexpected storms, but the Lord is there. \* \* Remember that in this world we must have tribulation, but the words 'Lo, I am with you alway, even to the end of the world,' are still in the New Testament."

He took cold on returning home from this meeting; and congestion of the lungs followed, which in about a fortnight terminated fatally. Though suffering great pain, and often in a state of unconsciousness, at intervals words of prayer and praise were caught, and repeatedly did he express his desire and prayer, that the Lord would work in the hearts of men, and incline them to labour in His vineyard.

WILLIAM LLOYD, *York*. 76 9 8 mo. 1867

MARY LLOYD, 66 9 10 mo. 1867

*Birmingham*. Wife of Isaac Lloyd.

CHARLES LORD, *Lancaster*. 76 7 11 mo. 1866

DERORAH LUCAS, 70 12 10 mo. 1866

*Frome*. Wife of C. Lucas.

JOHN MACMILLAN, *Chester*. 67 30 12 mo. 1866

WILLIAM GREER MALCOMSON, 54 25 7 mo. 1867

*Liverpool*.

LYDIA SOPHIA MALONE, 1 10 10 mo. 1866

*Churchtown Lodge*. Daughter of C. & H. Malone

JAMES DOYLE MALONE, 4½ 25 11 mo. 1866

*Churchtown Lodge*. Son of C. G. & H. Malone

MARY CLIBBORN MALONE 7½ 24 12 mo. 1866

*Churchtown Lodge.* Daughter of C. & H. Malone

ELIZABETH MALONE, 52 10 6 mo. 1867

*Clonskeagh, Dublin.* Wife of William Malone.

DEBORAH MANLY, 82 22 1 mo. 1867

*Monasteroris.* Wife of Joshua Manly.

ELIZABETH MARRIAGE, 23 19 6 mo. 1867

*Chelmsford.* Wife of Alexander Marriage.

ELIZABETH MARTIN, 86 7 5 mo. 1867

*Great Ayton, Yorkshire.*

MARIA MELLOR, *Whaley-bridge.* 31 20 10 mo. 1865

Daughter of T. & M. Mellor. (Omitted last year)

As the memorial of a young disciple of the Lord Jesus is oft-times blessed to the youthful pilgrim heavenward, it is hoped the following account of early dedication may not be without benefit to some of our readers.

Maria Mellor, the daughter of Thomas and Maria Mellor, was born at Flash in the County of Stafford, on the 19th of Eighth month, 1835. From her earliest years she was of a remarkably innocent and serious disposition. When nearly fourteen years of age, she went to live with her uncle John Mellor, of Furness, (afterwards removed to Whaley-bridge,) a member of the Society of Friends : and in his family she continued to reside till her death, which occurred in

Tenth month, 1865, in the 31st year of her age.

In her childhood she was associated with the Wesleyans, her parents attending divine worship both at the Established Church and the Wesleyan Chapel; and for about twelve months after removing to her uncle's house, she generally attended the ministrations of the Wesleyan Methodist Association. But after this period, she began to accompany her cousin Sarah Mellor, to the Friends' meetings; and was gradually drawn to estimate the value of silent worship in waiting on the Lord. This soon became to her a source of great satisfaction; and being further led to test the principles of Christian Truth in general, as professed by the Society, she fully received them, believing they were indeed simply the truth as it is in Jesus. She was received into Membership about the twenty-fourth year of her age.

Her heart having being renewed by Divine grace, the Christian virtues shone forth in her daily life and conversation. In true humility she was careful of her words and actions; always manifesting a fear, lest she should at any time be led away from that watching unto prayer, in which alone there is safety. She knew in whom she had believed, and committed all things

into His hands. It is believed that her bright example had a beneficial influence among the young persons with whom her lot was frequently cast.

Her health, which had always been rather delicate, began to fail about the Twelfth month, 1864. Consumption made rapid progress ; but it was instructive to observe how firm was her faith in the Redeemer of men. She often spoke sweetly of her views and prospects beyond the grave, and expressed a " desire to depart and to be with Christ, which is far better." The clergyman of the parish, a sincere and serious person, desiring to see her, remarked on leaving the chamber, " that she did not require any teaching of the way to Heaven ; she knew the pathway well." She much prized the hymn,

" One sweetly solemn thought  
Comes to me o'er and o'er,  
I'm nearer home to day,  
Than I ever have been before : "

and on two of her friends coming to see her, she told them she was "*nearing the celestial city.*" So her life ebbed away ; she remained perfectly conscious to the last ; and we doubt not, that she has, through the merits and sacrifice of that dear Saviour whom she loved, entered into Eternal rest.

JOHN MITTON, <i>Belfast.</i>	64	17	4 mo.	1867
MARIA MOOR,	74	14	1 mo.	1867
<i>Plaistow.</i> Wife of William Moor.				
HANNAH MOORE, <i>Waterford.</i>	61	27	3 mo.	1867
FRANCIS MOORE,	65	22	4 mo.	1867
<i>Clonmel.</i> Son of Thomas N. Moore.				
SIGISMUND S. MOSS,	53	22	1 mo.	1867
<i>Kilternan, County Dublin.</i>				
DEBORAH MULLIN,	36	17	11 mo.	1866
<i>Dublin.</i> Wife of John William Mullin.				
ISAAC STEPHENSON NEAVE,	29	14	7 mo.	1867
<i>Ardwick, Manchester.</i> Son of S. and E. Neave.				
MARY NEVILLE,	78	16	4 mo.	1867
<i>Darlington.</i> Widow of Joseph Neville,				
MARGARET NEWSOM,	81	2	3 mo.	1866
<i>Cork.</i> Widow of Dennis Cherry Newsom.				
(Omitted last year.)				

This dear Friend came into our Society by conviction, and her exemplary walk in life was marked by consistency, humility, and kindness. The last few years her health gradually declined, and she was often unable to assemble with her friends for the solemn purpose of worship; at such seasons it was her practice to retire to her chamber, and sit in silence during the usual meeting time. Three days before she died she made an effort to write to a friend, who



had visited her a few weeks previously, saying, "it might be the last time." In the letter she alluded to "the uncertainty of her tarriance here, and the peace and quiet that were so much her portion; also to her feeling of the only hope that poor mortals can have for the awful Future, not by works of righteousness which we have done, but in a merciful Redeemer: without him we should perish for ever."

It was sweet to hear her number her blessings, while her countenance beamed with the expression of resignation and peace. She was evidently waiting with her lamp trimmed and oil in her vessel, ready for the solemn summons, which came at an unexpected moment. She had been confined to her bed four weeks, and on the 1st of Third month, feeling better, spoke of getting up, when she was suddenly seized with paralysis. She immediately became unconscious, in which state she continued until next morning; when the redeemed spirit was released, and permitted, as we believe, to enter into the joy of her Lord.

ROBERT WILSON NEWSOM, 46 11 4 mo. 1867

*Mount Wilson, near Edenderry.*

MARY NICHOLSON. 69 4 3 mo. 1867

*Whitehaven. A Minister.*

Mary Nicholson was the only daughter of John

and Jane Nicholson, of Whitehaven, where she was born on the 17th of eighth month, 1797. Her father was a sea captain. Her mother died in the twelfth month of 1800, at the age of 44, leaving her to the care of two aunts, who faithfully discharged their duty towards her, treating her in every respect as their own daughter.

It is written in the 119th Psalm, "Great peace have they which love Thy law, and nothing shall offend them;" and as the mind looks back on the earthly career of Mary Nicholson, it seems as though a very abundant measure of that "peace of God which passeth all understanding" was granted her, to "keep her heart and mind through Christ Jesus." A very humble follower of the blessed Saviour, she claimed nothing of her own; sensible of her weakness, she became "strong in the Lord, and in the power of his might;" and the chief thing she knew among us, was "Jesus Christ and him crucified." Tho' shrinking from publicity, she did not draw back when her Great Master called her into conspicuous service; and it was often her part to raise aloft the banner, which the Lord gives to them who fear Him, "that it may be displayed because of the truth." She carefully had many of her private papers destroyed; but much of her religious exercise may be gathered from her letters.      q

Walking, by faith and not by sight, her steps were "ordered by the Lord," and His word was "a lamp unto her feet and a light unto her path." To quote her own words:—"The more completely we can all commit ourselves to the keeping of the great and good Shepherd, the more entirely we shall feel that one step after another will be guided in safety, though we may see as through a glass darkly for the time being. But then in a little while it will be more fully developed, *who* has been the all-merciful and tender Leader through the wilderness journey, in which there are bright spots by the way, with many a dark cloud. In the outward creation, have we not all watched with wonder and admiration the very darkest clouds edged with brightness? thus do the rays of the Sun of Righteousness arise with healing in His wings to the trusting yet troubled ones."

As she thus sought for herself that every step should be one of faith, and that she might know her Lord's will and do it, she constantly encouraged others to the same reliance, seeking to lead them to the same Guide, and to have the same confidence in Him; and her exhortations were breathed in that love which was the habitual clothing of her tender spirit.

To a friend, whose deep sorrows peculiarly engaged her sympathizing heart, she thus wrote :—

“Many a thought I give thee both of sympathy and love ; but amidst all, beloved one, take fresh courage from day to day in committing thyself and precious ones to Him who has been with thee in past depths, and will never leave nor forsake : and though thou mayest feel it—as I have often done,—far from an easy thing to breathe in very truth, “Thy will, Oh Lord, be done,” (and we need not marvel at our fears and doubts, for we are weak in our common nature,)—yet with Him with whom we have to do, there is strength in our weakness, and an overruling, that our finite wisdom cannot comprehend at the time ;—therefore, dear one, ‘have faith unto thyself before God,’ and the cheering acknowledgment will be thine, ‘The Lord is better to me than all my fears.’ Keep fast hold of Him who has been thy Anchor, sure and steadfast ; and no chilling blast from the wilderness, or changing things of time will be able to move thee.”

To another she writes, “I am persuaded that thou art in the safe keeping of the Good Physician, and to Him I can in faith commend thee, believing that love is inscribed upon what may feel grievous for the present, though there

may be sometimes a pressure of spirits that cannot be communicated to another. Well, my dear, the close sympathy between the mortal and immortal part is not to be wondered at, and it is often a part of the infirmity permitted,—but then there is a remedy, and in thy case, that remedy will be displayed ; and the song of praise and thanksgiving granted to that chastened one, who, in passing through the refinements of the furnace, may sometimes feel ready to shrink under the sense of the powerlessness of the creature and its unworthiness:—but it is oftentimes thus the Lord's own dear children are taught, that no trust may be placed on anything mutable,—but all the soul's best energies given in pursuit of durable righteousness, through faith in the Son and Sent of the Father."

On the gift and grace of love she thus beautifully comments in one of her letters:—"Oh it is good to love and to be loved,—and the brief passage left on record, full of meaning, may be remembered, 'God is love, and they who dwell in love, dwell in God;' therefore the root and groundwork is not of earth; and it ranks too among the fruits of the Spirit; therefore may we cherish that which sweetly binds us together on earth, and animates the poor pilgrim to enjoy

with thankfulness that which is strewed in the pathway of life, amidst its varied duties and responsibilities, with a glance to that which is beyond, where joy shall be consummated in songs of everlasting praises."

But perhaps the most conspicuous feature of her character was the tenderness and depth of her sympathy with sorrow. When the chastening hand was upon those she loved, when she saw the Lord's dealings with His children, very grievous for the present and hard to bear,—then her whole soul was poured out for them. Not merely the words spoken, so full of Divine comfort, but the feeling ever present,—the kindly grasp, the tender, tearful eye, the whole face so full of love, and speaking all the while of peace and of another land without a tear,—evinced that she had deeply learnt the lesson, "Bear ye one another's burdens, and so fulfil the law of Christ." To a friend in deep affliction she wrote: "Well I know a dark shade rests on every place to thee, but then, like the Psalmist, be willing at some moments to lay hold of consolation. 'Hope thou in God, for thou shalt yet praise Him;'—yes, the day is hastening when I believe thou wilt feel a song of praise, even for some of the bitterest cups thou hast partaken of; forasmuch

as any of them have deepened thy love to thy Saviour, and strengthened thy simple dependence upon His love and mercy, for time and for eternity ; all will seem light in comparison to the joy that shall be revealed in the dear Redeemer's kingdom." Again she wrote :—" As I walked along the street, I could not help dwelling on the various events that seem dealt out among our kindred ; but whatever they be, if one effect be the rivetting of our souls on the one Refuge and true Helper, the darkest cloud may be laden with the greatest blessing, and oh, my loved one, do thou hope and trust for thyself and dear ones. Conflicting and lonely moments are thy portion, but thy sighs and tears are known and regarded with more tenderness by the Saviour of men, than the nearest earthly tie could feel :—therefore look upward and beyond, and the cup of consolation will never fail." Again,—“many a thought finds its way to thee and thine, and I trust amidst every cloud that seems to encompass thy path, thou art looking steadily to Him, who can by His omnipotence dispel them as He sees meet. Continue to bear up thy head, and cheerfully hope in Him who cares for the birds of the air. They have neither storehouse nor barn, yet your Heavenly Father feedeth them ; and will He not

“Care tenderly for thee, my beloved sister-pilgrim?  
“I believe He will,—though faith and patience  
“may be tried to a hair’s breadth.”

“To a dear relative, now with herself one of the  
“triumphant in Heaven, she wrote, “Cherish  
“trust! thy Redeemer liveth, and in Him there  
“is ‘boundless store’ for time and for eternity.  
“Helplessness may at some moments seem all  
“thou canst realize,—but cherish every atom of  
“holy confidence in the all-sufficiency of thy merci-  
“ful Saviour, who can redeem thee from all evil,  
“and through His all-atoning blood, present thee  
“in His own time faultless before the throne of  
“His glory with exceeding joy.” Again she sweetly  
“encourages a fellow-traveller Zionward ;—“wher-  
“ever thou art, let this one thing be thy solace,—  
“*thy Lord is ever present* with thee, and will never  
“leave nor forsake the humble trusting suppliants,  
“though they may be like the two disciples of old,  
“who walked on their way in sadness, and knew  
“not who was in company with them,—and in  
“other instances they who loved Him ‘knew not it  
“was Jesus.’ May the consideration of the many  
“wonderful things He did while on earth for those  
“who came to Him in faith, cheer thee. \* \*  
“Turn away from discouragement, and continue to  
“let thy requests be made known by prayer and



thanksgiving, waiting patiently through every dry and thirsty season." Again, " Endeavour through all, to keep thy eye and thy expectation fixed upon Him who is ever with thee, watching over thee, by night and by day ; who knows every tender fibre in thy heart, and whose compassion will not fail ; therefore, the more tried in body or in spirit, press through all to draw near to thy dear Redeemer,—like one we read of, who pressed through the crowd that she might touch the hem of His garment."

Of those whom she had loved in life she cherished a tender memory, which often found expression to those who had also loved them. She writes : " I noticed what thou saidst of dear —, early called to the Heavenly fold, and I did not wonder at thy feelings ; for I had been thinking such would rise up vividly sometimes. And it is but seldom that I enter the gate at the Meeting House, without being reminded, by the mound, of one early blessed, and for ever rejoicing in the presence of the Lord. And oh, let it cheer thee, that her adorable Saviour is *thine* also ; \* \* \* may thy whole soul be animated to look unto Him at all times, \* . \* whose designs are all merciful and gracious, and who can abundantly enable you to comfort those within your sphere

by that comfort with which your own souls have been comforted, by Him who is the 'Resurrection and the Life.'" Writing from New York, in 1857, when absent in the service of her Master, she says: "I say nothing respecting those who have so quickly passed from death unto life in our circle;—dear John Fletcher the last notified;—but I keenly feel every blank, and if ever permitted to stand upon my home-shore, many a welcome will seem wanting. But I trust a few dear ones who remain will love each other, till their own turn also come to gain the Better Land."

Mary Nicholson was largely engaged as a public minister of the Gospel, though (as we have shown) this was but a part of her life-work in the service of Christ. For thirty years her gift in the ministry was acknowledged by the Church; and during that time earnestly and faithfully did she set forth the durable riches of redeeming love, "not with words of man's wisdom, but in demonstration of the Spirit and of power."

Called at various times to labour in distant fields, she cheerfully yielded herself to the work. After returning home on one occasion she writes; "It has not been a matter of small interest to be from day to day in companionship with those who

have many cares and sorrows,—but however complicated these may be, there is a Refuge, and there is a Physician all powerful to save, to shelter and to heal. \* \* And though a very unprofitable servant, there has been the feeling of quiet and of trust since coming within the walls of my home-habitation, which is a merciful dealing in my allotment."

During 1856-7-8, in company with Priscilla Green of Saffron Walden, she was engaged in a religious visit to the United States. Her letters contain many interesting particulars of their journey, though she writes of her more immediate engagement,—“ I do not say much of our proceedings, it is a daily work of faith and love, and to Him who is the Author and Finisher of the Christian faith, either in doing or suffering, we endeavour to commend ourselves and those among whom we have to mingle; leaving results to Him who only knows the secrets of all souls. Oh, the cruel baits of the enemy to divide in Jacob and scatter in Israel! \* \* “ It is not in my power,” she says, “ to set forth the interest, nor the fatigue, nor the rustic kindness of many of these dear people, who live in somewhat obscure places, and what we might call yet in the forests.” \* \* “ It is a *large, large field*,—and a crowd

of interesting details would readily find their way to my dearly loved friends at home ; but it is not in my power save to give a small glimpse of the cheering truth, that the Good Shepherd has his flock variously scattered, who are bringing forth the fruits of the Spirit ; though evil abounds, and the *snares* of the *enemy* most fertile and *oruel*." A few days after her return she wrote ; " Oh the mercy, the preservation, and upholdings there have been by sea and on land ! Praise may well be the anthem,—with deepest feelings of humiliation in the sense of the unprofitable servant, and most unworthy."

Amongst Mary Nicholson's papers, found after her death, was a small sheet, bearing date Eleventh month, 4th, 1844, with this heading : " Teach me, O Lord, to number my days, that I may apply my heart unto wisdom." She then speaks of a strong feeling she had to settle some outward things, and especially to arrange some letters which had been precious to her, but not of that nature to be left indiscriminately to the eye of another " And whilst thus doing," she observes, " the sentence has been solemnly with me, ' Arise, depart, this is not thy rest.' Oh that I may in the midst of my innumerable transgressions, arise for the few remaining years or days,

and through the marvellous mercy of my Lord and Saviour be ready to depart, whenever the solemn summons may come to go home,—to my eternal home! \* \* Marvellous have been the dealings of the Lord with my soul in my short pilgrimage,—all merciful! Who can set it forth? Even to an unworthy creature He has condescended to give intimations through His own Spirit, which, when there has been faith to believe, have been fulfilled as to a hair's breadth. None can know, and *some* would not believe, even in outward difficulties, which, in former years, were not *few nor light*; and in the spirit's wading, communion has been known and promises fulfilled, when believed in though with a grain of faith. O, saith my soul, prepare me to do thy will more devotedly whilst on earth, or if thou seest meet to gather my soul soon, in thy mercy boundless, do but grant the lowest place in thy kingdom. Wash me from my sin, and cleanse me from all iniquity even whilst here below, that, as long as there is breath, there may be a witness to thy power and thy mercy through Christ my Saviour, my Redeemer."

Though many years were allotted her after the time at which this was written, she seemed to be ever mindful of the uncertain tenure of her life,

and to live as one who knew not what might be on the morrow, or whether she might be any longer steward. Towards the close of 1850 she passed through a very severe illness arising from a disordered action of the heart, and from which it appeared very doubtful whether she would recover. Under this affliction some of her remarks which were preserved at the time, shew where her mind was centred, and from whom came her expectation. She said, "I am wonderfully sustained, marvellously so to myself: it is merciful dealing; calm and peaceful. When conversation of worldly interest is going on, I feel that it excites me, and brings on the feeling of suffering from which my complaint arises; but the contrary is the case, when things of a Heavenly nature are dwelt upon." And at another time, when a fear was expressed that the conversation had been too much for her, her reply was, "No, it is only when worldly things are brought into view, they have such an effect here," placing her hand on her heart.

The precarious nature of her disorder did not produce gloom, or destroy her natural cheerfulness. She said: "I feel that I can still take a lively interest in the concerns of my friends, and do not feel condemnation when I do so." On a

friend giving her a message conveyed in a letter, expressive of close attachment to herself, she replied, "It is all of the Master that causes the feeling, it is nothing of myself."

In reference to the approaching marriage of a dear relative, she said very sweetly, and with a depth of feeling peculiarly her own,—“she is preparing to enter the world, and I trust I am preparing to enter upon eternity.” At another time with her accustomed pleasantry she said, “I have got my gown to wear on that day,”—but added with earnestness, “Oh that I may have on the wedding garment, when the dear Master calls.” The call to the “better land” was however, at this time deferred; and she was, contrary to expectation, restored to her friends.

In 1863 she wrote, “I have of late times had a *gentle warning* that I do not wish to lose sight of, that here there is no continuing city.” And again, “it is good for us at different periods of life to be warned, that we may feel how soon ‘the silver cord may be loosened.’” About the same period, speaking of various events around her, she says, “I know but little in my home circle of stirring interest, save one thing which is always of great moment to think upon; that

time is passing, and we should be pressing onward, holding a glorious prize in view, even Life and Immortality; and as sands make the mountain, the daily sands or minutes of life have to be regarded: keeping the eye of faith and of love and of hope steadfast on Him, who alone can grant preservation on every hand, and deliver from every snare of the enemy."

Whilst drawing nearer to the close of her earthly course, and to an entrance on her bright inheritance in Heaven, the deep interest she had ever manifested in all her circle of friends knew no abatement; but seemed to partake yet more of the intensity of feeling into which her own soul was introduced, in the contemplation relatively of the interests of time and eternity, and in dwelling upon the love of God in Christ Jesus.

She entered into every movement and circumstance with that lively cheerfulness which was so conspicuous in her character; but with her, all had reference to the soul's welfare, "knowing well that this is but a pathway with ups and downs in it," and that "onward,—onward through all is the watchword to every Christian traveller."

Thus have we endeavoured to exhibit Mary Nicholson's Christian course, and to show how through grace she was enabled to "adorn the



doctrine of God our Saviour." Yet, we feel that much is wanting to give completeness to the sketch we have attempted.

One who knew her intimately says, "There are so many traits of character which went to make up all she was,—her quaint, pleasant humour, her delight in tracing the footsteps of the past, and glancing at the trials, conflicts, joys and consolations of those who are gone before; her value for human friendship; her wonderful power of attracting young people; of adapting herself to all, of whatever age, or condition, or class of mind; her admirable conversational powers; her excellent judgment, and the broad catholicity of her spirit, combined with ardent, almost conservative attachment to the Society of which she felt it a privilege to be a member; these and many other things rise up to mind in thinking of her: but these her friends knew, and probably no words would call up her image to those who knew her not."

Another speaks of her as "mirroring the love of Jesus, and doing his work. What a beautiful illustration she was of the *special work of woman* in the ministrations of the Gospel, public and private! her quiet walk, not meddling with parties: her humility; and self-unconsciousness of

what she was to others,—and at the same time the wonderful power her womanly tenderness and sympathy gave her, in the hands of God, of reaching and influencing the inmost hearts of the most diverse ;—and this very beaming of the love of God through her, surrounded her with more earthly love than falls to the lot of most.”

The last illness of this beloved Friend was of scarcely two weeks duration. For some time hopes were entertained that she might be again raised up, and for a few days she thought herself that it might be so ; but, knowing that underneath were the everlasting arms, and that the Lord Jesus was ready to receive her spirit, she said, “I think I can say I am not anxious either way, but I have a blessed hope and trust in my dear Redeemer.”—“My mind feels *so* clear both, as to things temporal and spiritual !”—“Here we have no continuing city ; but Oh ! *if we only have* a habitation, not made with hands, eternal in the Heavens !”

On the 28th of Second month, she said, “I feel great love in my heart,—love to God and love to man, which is a great blessing.” On the following day she vocally gave thanks to her Father in Heaven for the support vouchsafed to her, and expressed her belief, “that sooner or later, she

would be with her dear Redeemer in Heaven.' She then most sweetly prayed for the beloved relative who tenderly watched over her, and for her children ; and when the evening came, gave thanks for the felt presence of the Saviour through the day. The next morning she returned thanks "for the mercies of the night," which she said, were great; and best of all that she had "some sense of the presence of Jesus;" and prayed for His "help and support through the coming day, that we might fill up our measure of duty, and *that* would be enough:"—also, "that the Lord would day by day be with the dear ones." Again she said, "Through all, the Lord is my help and my stronghold;—repentance toward God, and faith in the Lord Jesus Christ." At one time, when suffering very much from pain and oppression she prayed, "Oh Lord, grant a little relief if it be thy pleasure, but thou knowest what is best,—'Thy will be done;'" and very sweetly said, "Sometimes if I don't *feel* His presence so near, the thought comforts me that Jesus was asleep on a pillow (though near to help)—and I believe He is not far away from *my* pillow." On one of the last days of her life she said to the doctor who attended her, "Luke was a physician, and loved his Lord, and I hope this

dear doctor loves his Saviour." It was said to her by her faithful servant, "In a little while all will be well," to which she replied, "Yes, in a little while, when it is said, 'It is enough.'" Nearer the close she said, "Underneath are the Everlasting Arms," and again prayed, "If it please thee, cut short thy work, but thy will be done." And to her aged friend M. M. she said, 'There will be many to welcome thee to the Heavenly kingdom, and I trust I shall be one of them.' Adding shortly afterwards, "Give my dear love to all friends, tell them I love them in the Lord Jesus." A similar message of love which was found after her death in writing, seemed to be the expression of her dying thoughts.—"Dear love to all my dear relatives and friends, may we through mercy be permitted all to meet and join in one eternal song of praise and glory to Him who is Lord of all. The bitter and the sweet have been mingled in the cup of life,—but all in mercy,—'Christ is all.'"

Thus with the all-sufficiency of her Redeemer filling her soul, and "having on the wedding garment when the dear Master called," when it was said, "It is enough," she put on incorruption, and the Lord Jesus received her spirit.

ANN OAKDEN, *Cirencester*. 90 1 1 mo. 1867

A Minister. Widow of Benjamin Oakden.

EDMUND OGDEN, 77 24 10 mo. 1866

*Topping Fold, near Bury in Lancashire.*

SARAH ORD, Preston. 79 12 5 mo. 1867

A Minister. Widow of William Ord.

To the large circle who knew and valued our dear Friend, it is thought a brief notice of her may not be unacceptable.

Though no memoranda of her early days are preserved, it is believed she was earnestly engaged at that period of life to seek first the Kingdom of God and His righteousness; and, finding the Saviour to be precious to her, strong were her desires that others might be brought to the same blessed knowledge. At the time of her decease she had been about thirty years a recorded minister in our Society. She twice travelled as companion with ministering Friends from America in various parts of England; and on a few other occasions, she was engaged in religious service beyond the limits of her own Quarterly Meeting; but it was within its compass that her gospel labours were most abundant. She had a large field of service in visits to the sick, the afflicted, and the discouraged; to whom, by her loving kindness and large-hearted sympathy, she was peculiarly fitted to minister counsel and encouragement.

She felt a deep interest in that large class of persons who, in Lancashire, attend our meetings for worship, but are not in membership; especially in those who are looking towards the Society from increasing attachment to its principles:—calling upon such at their own homes, and endeavouring in the ability bestowed to help and instruct them “in the right way of the Lord.” She often expressed her thankfulness, that of later time more effort was made on behalf of these, and others who might be among the neglected, than was the case in her earlier days.

Being early left a widow, she passed the rest of her life in her native town of Preston, with her widowed brother Michael Satterthwaite; whose lengthened life terminated within a few weeks of her own, and of whom the reader will find a brief memoir in the present volume. Together they delighted to entertain the ministers of the gospel, and to speed and encourage them on their way; as well as to cherish and nurture all that was good, in those who in various ways came under their notice, or shared their hospitality. Of this closely attached brother and sister, it may be said in the language of Scripture, “They were lovely and pleasant in their lives, and in their death they were not divided.”

Sarah Ord's mental powers remained unimpaired to within a few days of the termination of her life; but for several years she had felt the infirmities and weakness of age stealing upon her, and giving her warning of the change that awaited her. During her last illness her sufferings from exhaustion were often great; but through all she was preserved in faith and patience. On one of these occasions one of her children writes :

“ Third day. Our beloved mother has passed a suffering, sleepless night. During the faintness that frequently came on, she said, ‘ Dear Saviour, be with me : ’ and on sitting beside her this morning she said, ‘ I have had a precious time of quiet, and this portion of Scripture has been very comforting to me, ‘ Be still, and know that I am God. ’ I do not ask for a renewal of strength, for all is of my blessed Saviour's ordering; but to feel His presence near me whilst passing through the ‘ valley of the shadow of death. ’ I feel very quiet and peaceful; and only waiting until He shall say, ‘ It is enough. ’ ”

On the following day, thinking herself dying, she said, “ I will fear no evil. thy rod and thy staff they comfort me. Oh, to be permitted unworthy as I am to enter,—What joy ! I am very happy. ” On reviving a little, she spoke

very sweetly to those about her, and thanked her attendants for all their kindness ; and said she felt very peaceful, adding " Look at a dying aged Christian, with a dear Saviour to support me in my latter days. This is all I have to depend upon, but He will not forsake me."

On a previous occasion, which was the last time she enjoyed looking at a view from her window, and particularly at a splendid rainbow, she said, " This is a beautiful world which I shall soon leave, but I am going to one far more beautiful, where there will be no sorrow. All will be joy for ever." After a restless sleepless night, when asked how she felt, her reply was, " Pretty well ; only *longing* to be at rest in my Heavenly Father's home. How kind every one is ! I do not deserve it."

Her child-like humility was very striking to those around her ; frequently when told of the affectionate enquiries of her friends, she would express her wonder at the love and kindness shewn her. Once on hearing a letter from a friend, she remarked, " If the love and sympathy of friends on Earth is so great as I feel it, what must it be in Heaven ? "

On the evening of the last First-Day but one preceding her death, she desired her children



and grand-children to be assembled in her room, when she spoke to them for some time, addressing each individually and with great sweetness. On Second day increased difficulty of breathing came on, and from this time she declined rapidly ; amidst much restlessness she occasionally ejaculated, " Dear Heavenly Father, I do love thee."—" Precious Saviour, take me to thy home."—" Not my will—not my will !" On Seventh-Day the senses of sight and hearing had so far failed, that she appeared no longer to recognize those around her, and took no notice of anything that passed ; yet by the words " Heavenly Father,"—" Dear Saviour, be with me,"—and others which could occasionally be distinguished, her mind was evidently engaged in prayer. In the evening of First-Day, the 12th of Fifth month, her purified spirit was permitted to enter into her Master's rest.

JOHN PACE, <i>Ohelmsford.</i> An Elder.	83 14 6 mo. 1867
SARAH PATCHING, <i>Brighton.</i> Wife of Richard Patching.	52 12 8 mo. 1867
LUCY PATTISON, <i>Clonlack, near Edenderry.</i>	54 4 12 mo. 1866
ELIZABETH PAYNE, <i>Newhill, near Rotherham.</i>	83 25 11 mo. 1866

- EDWARD HAWLEY PAYNE, 2 9 8 mo. 1867  
*Newhill.* Son of Henry and Sarah Payne.
- GULIELMA PAYNE, 15 1 12 mo. 1866  
*Bridgewater.* Daughter of Reuben C. Payne.
- ANN PAYNE, 59 24 6 mo. 1867  
*Reigate.* Wife of James Payne.
- MARY PEARSON, 50 6 11 mo. 1866  
*Mullintur, Co. Armagh.*
- THOMAS PEARSON, 31 26 12 mo. 1866  
*Bessbrook, near Newry.*
- JACOB PEARSON, 75 20 2 mo. 1867  
*Drumardjones, near Richhill.*
- JONATHAN WILLIAM PEARSON, 12 26 6 mo. 1867  
*Moyallen.* Son of Jonathan Pearson. Died  
 at Lisburn School.
- ALICE PEASE, 2 29 8 mo. 1867  
*Newcastle.* Daughter of John William and H.  
 M. Pease.
- HENRY BEESLEY PECKOVER, 73 10 2 mo. 1867  
*Rochester.*
- MARGARET PEDLOW, 20 14 8 mo. 1867  
*Dublin.* Daughter of Sinton Pedlow.
- BENJAMINA PENNEY, *Pool.* 73 4 7 mo. 1867  
 A Minister. Widow of Richard Penney.

This dear friend from her earliest years to the closing scenes of her life, maintained the character of an humble and consistent Christian.

She was the daughter of John and Benjamin Kemp, and was born in the year 1794. When about five years of age, she was deprived of her beloved mother, and was placed in the family of her maternal grandparents, Joseph and Anne Rickman. Two extracts from a journal which she kept in her early life, will show the bent of her mind at this period. In Seventh month, 1812, being eighteen years old, she writes: "I have not been out to meeting for many weeks. May I prize the privilege when able to attend, for truly meeting is a precious place; this meeting (Southwark) has often proved so to me. I have often been refreshed, and have longed to go there again to feel after true inward silence; which, when permitted to attain, is a privilege indeed. It is in this state we are favoured to approach the Father, and to offer Him spiritual worship, the incense of an humble and contrite heart."

1813, Twelfth month, 31st. "Thus ends this year: many have been my wanderings from the Shepherd's tent, but much more abundant His condescending goodness in leading me home to Him. This has been a year of close proving, and long desertion of the life-giving presence of Him, in whom my soul at seasons rejoices with exceeding joy; but oh! He who knows the secrets

of every heart, and sees us as we really are, has mercifully opened my eye to see the necessity of such seasons, to try our faith and love, and bring down exalted self. Oh! that my faithfulness had been greater! then had I known a greater degree of religious experience, and a more peaceful mind. Pity, dearest Father, my many weaknesses; forgive my many backslidings for the sake of thy beloved Son. Lead, oh lead me in the way of everlasting peace; preserve me as the apple of Thine Eye, for I am totally unable to preserve myself. I desire at this time renewedly to commit my whole soul and spirit unto Thy holy Hands,—so here I am, Lord; do with me, make of me whatsoever thou pleasest."

In the year 1816, at the age of twenty-two she was married to the late Richard Penney of Poole, and after twenty years of conjugal happiness, she was left a widow in reduced circumstances with eleven children, only five of whom have survived their mother. Our dear Friend's life was attended with a larger share of trial than falls to the lot of most; but in the midst of many afflictions she was a bright example of cheerful piety, and manifested Christian resignation to the Divine will.

She was recorded a Minister by Poole and Southampton Monthly Meeting; and her com-

munications in meetings for worship or in private companies, though generally in a few words, were much to the comfort and edification of her friends. B. Penney took a lively interest in all that concerned the welfare of our Society. For many years she stood much alone in Poole as a Friend, principally on account of the death and removal of many members of the meeting; but her quiet consistency claimed the respect of persons of other persuasions, by some of whom she was much beloved. The trials of life were it is confidently believed blessed and sanctified to her, and tended to her growth in grace and advancement in vital religion; and she exemplified in her Christian experience the words of the Apostle, "Rejoicing in hope; patient in tribulation: continuing instant in prayer."

For several years before the decease of our dear Friend her health had been declining; and in the spring of 1867, on hearing of the death of an old and valued servant, and soon after of the removal of her beloved Friend William Holmes, she remarked, "How many are gathering in Heaven!" adding that she thought she should soon join them. Once she said to her daughter, "I think I have been spared the doubts and fears which many are tried with: I

can hardly remember the time when I did not love my Saviour." Her brother Grover Kemp came to see her when she was very ill ; it was a mutual satisfaction to them to be together ; while each felt it was for the last time on earth. She remarked how comforting his prayer had been to her, and one day said to him : " My trust is in my Saviour *alone* ; " adding, " I have nothing of myself, I rest on my Saviour's merits." When incapable of much expression she said to her family, " You must give my love to all my friends for me." She was preserved in great patience to the end ; and her surviving relatives are cheered in the belief, that she has now joined that blessed company which John saw, who " came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

TABITHA PICKERING, 74 12 8 mo. 1867  
*Malton.* An Elder. Widow of Robert Pickering.

HANNAH PIM, *Belfast.* 68 8 2 mo. 1867  
 Daughter of John and Hannah Pim, late of Belfast. Died at Cork.

EMILY KATHLEEN PIM, 2 26 3 mo. 1867  
*Birchgrove.* Daughter of Thomas and S. Pim.

MARGARET POPE, *Staines.* 89 28 7 mo. 1867  
 A Minister. Daughter of the late Dr. Pope.

ELIZABETH POST, 83 11 11 mo. 1866  
*Stoke Newington.*

SARAH BALL PRIDEAUX, 80 20 12 mo. 1866  
*Plymouth.* Widow of Walter Prideaux.

JOHN PRIESTMAN, 61 29 10 mo. 1866  
*Bradford, Yorkshire.* An Elder.

We much regret not being able to give any detailed account of this esteemed Friend, but refer our readers to an interesting sketch of his life and character in the *Friends' Quarterly Examiner*, for 7th Month, 1867. In addition to the prominent position he occupied in the Society of Friends, he shone forth brightly as a philanthropist and a Christian citizen ; and the high esteem in which he was held by his fellow-townsmen, was strikingly displayed by the many thousands who thronged the streets of Bradford at his funeral. Very touching and very teaching are the words in which he conveyed his last remembrance to his friends in religious profession ; " Tell them I die in the faith of Jesus. Tell them I die in the peace of Jesus ;—no fear—no doubts—no clouds. Tell them to give their whole hearts to Christ."

ESTHER PRIESTMAN, 76 18 11 mo. 1866  
*Malton, Yorkshire.*

MARY ANN PRYOR, 27 15 11 mo. 1866  
*York.* Daughter of Henry and Eliza Pryor.

JANE PURDY, 39 22 5 mo. 1867

*Grange, Co. Tyrone.*

MARGARET PYE, 54 27 9 mo. 1866

*Wyersdale.*

LOUISA RADLEY, 64 18 10 mo. 1866

*Tottenham. Wife of Eli Radley.*

The Divine injunction, "Let your loins be girded about and your lamps burning, and ye yourselves as they who wait their Lord's coming," was strikingly witnessed to, in the life and death of our beloved sister.

In very early youth, tossed by sudden vicissitudes, alone and almost friendless, among most treacherous whirlpools, she unwaveringly and instantly sought to fill her little lamp at the fountain of prayer, seeking God's guiding influences. She loved to recount how surely and safely she was then fled through thickest gloom, and afterwards over the often troubled waves of a long earnest life, towards the only haven of Almighty protecting love.

Not only was her own course thus kept bright and clear, but its gentle steady light gladdened and beckoned many another who came within its influence; to whom her helpful sympathy went forth whenever there was a wound to heal, a sorrow to lighten, humbly ready to spend and be



spent for Him who was all to her. The information of the imminent termination of life by heart disease, was calmly even gladly received; a sweet resignation tempered her yearnings over those for whose sake she would have yet lived.

There was but little abatement of ordinary duties and enjoyments; only a fuller more holy brightness beamed around, as her well-trimmed lamp met the atmosphere of Heaven. On the day of departure, awhile after the morning family reading of the 14th chapter of St. John, she sat down and emphatically said, "There is such a sweet silence—I can only say, alleluia, alleluia, praise the Lord for all His mercies." In the afternoon she wrote,—“I do not wish to try any change—home quiet is very sweet—there is a Heavenly stillness. Let us remember, ‘I, even I, am He that comforteth you.’”

Amid the quiet of twilight intercourse, the looked-for summons hastily came. With one gentle exclamation, she sank into her husband's arms, and the redeemed spirit reverently went in to the marriage supper of the Lamb.

WILLIAM RANDLESON,                      82 15   2 mo. 1867  
*Whitehaven.*

JOHN RANSOM,                              80 16   6 mo. 1867  
*Hitchin.* An Elder.

THOMAS RATHBONE, 93 24 8 mo. 1867

*Hartshill.*

SARAH ELIZABETH RAWLINGS, 7½ 16 5 mo. 1867

WALTER RAWLINGS, 1½ 6 6 mo. 1867

FRANK RAWLINGS, 4½ 8 6 mo. 1867

(Three children of John and Susanna Deane Rawlings, Clapham Road, Lambeth.)

In recording the affecting removal of three young children in one family within about three weeks, it has been thought a brief account of Frank, the last taken, *a child of four years old*, might strengthen the faith of parents, in watching over and judiciously helping forward the first unfoldings of religious consciousness, even in the infant mind. The faith of a little child, when real, is so entire, that it meets the Saviour's commendation; "Have ye never read, out of the mouths of babes and sucklings thou hast perfected praise?" Matthew xxi. 16. Though children often say things by imitation, and we must not account too much of mere childish prattle of religious things, yet by this very prattle we teach many other matters, and ideas are formed; and the watchful parent may expand the budding sentiment, and especially labour to bring it, according to the measure of a child, into actual exercise.

Frank Rawlings it is believed was an instance of this *infantile religion*; growing, if we may so say, without forcing. His parents do not claim for their part more nurture than is common with thoughtful and serious people. Indeed they were surprised that such results should follow such slender means. What instruction he received was imparted by what may be called a word in season, or in reply to simple questions put by the child, or by reading to him with his brother and sister short stories of a religious tendency. May we not believe that the Holy Spirit, visiting so young a mind, blessed the simple means employed?

He had naturally a violent temper, and was very strong-willed: and one of the earliest indications of religious feeling occurred in connection with this, when a little more than three years old. A young man in some way vexed the child, when Frank said, "he would tell Jesus of him;" and instead of yielding to resistance, immediately went to a stool in a corner of the room, and covered his face with his two hands. After remaining quite still a short time he uttered a significant "There!" as if he had left the matter in higher hands, and depended on the efficacy of his silent prayer.

From very early age, he was accustomed to make remarks on the future state ; and though very childlike, it is believed they led to real thoughtfulness. His mother desiring him one day to be a good boy, and try to overcome some little failing,—drew his attention at the same time to a future existence, and expressed a hope that when he died he would go to heaven. After this, Frank was often asking questions on the subject, how he should get to heaven, and what he should want there.

He was in the habit of looking at pictures for a long time together, as if taking in all they signified. One day he was dwelling on the figure of a child kneeling in prayer. "Mamma," said he, "what is he doing?" She replied, that he was speaking to God. Frank then said, "why is he like this?" He was told it was the attitude most proper to use when addressing the Almighty, on which he asked, "then if I want to speak to God out of doors, must I kneel down in the middle of the road?" The subject dwelt upon his thoughts. Previous to this, he was accustomed to say a little hymn before going to bed ; but from that time he would always kneel when repeating it. He once asked "*how often* ought we to pray?" On some suitable occasions being mentioned,

which were adapted to his infant capacity, he said, "how often do you pray?" Another time he was walking out with one of the porters, and said to him, "Robert, do you ever pray to God?" One day when walking with his father, in the midst of other conversation, he suddenly said, "Papa, God is a spirit." On another occasion, he came into his mother's bedroom, and asked if she could tell him a place where God was not. "He is in this room," he said, "in the parlour, up stairs, in the shop and in the garden; but can anyone tell me where He is not?"

Frank exhibited a child's conscientiousness. He was allowed one sweetmeat in the morning, and one at night: and it was customary for him to help himself; but he was never known to exceed his allowance. He once took two that were stuck together, and was told by some one who stood near he might have both; but he would not, saying, "No, I am only allowed one." He was very truthful, and his word could always be relied upon. An attempt was once made to exact a promise from him that he would do something; but he resisted by the reply: "There is no occasion for me to say, you know I will." Ever true to his word, he did not hesitate to take his medicines during his illness, at the exact time he had himself fixed.

He was most anxious to attend the interment of his sister, who was buried a few days before himself. This was thought scarcely advisable for so young a child, and efforts were made to divert his mind from it. But he pleaded with tears, and was allowed to go under care of one of the domestics. Just before his illness, he spoke to his attendant of what she would have to do when he died. She replied, he would not die while she stayed ; to which he said, "Yes, I shall, you have lost one of your little lambs, and another is soon going."

He was taken ill with croup on the 5th of Sixth month, and during three days' illness, always looked to the final close. "Mamma," said he near the commencement, "I don't mind much if I do die, it is only a little suffering first, is it?" His mother answered, "that's all darling, and everlasting happiness afterwards," upon which with a smile he said, "I think there is an angel on the other side." He was very affectionate, manifesting great love for his sorrowing parents, often looking steadily first at one, and then at the other ; and a short time before he died, asking where he should be buried, he seemed pleased to learn it would be in the same grave with his sister.

There was a little boy about his own age, belonging to an acquaintance of the family, to whom he had always shown an antipathy: but the reason why was never known. If he was in the house, Frank would let him play with any of his toys, but did not care to play with him, or go near him. On the morning of the day on which he died, he asked that he might see this child, and wished his brother to fetch him. He seemed anxious to remove any unpleasant feeling, greeted him with a smile, and received a kiss. He was too ill to do more. They looked some time at each other, and parted.

His sufferings led him to wish for death, of which he exhibited no fear: but dwelt on seeing Jesus. "I do so wish to be dead," he said, "I want to die directly: oh, I cannot get my breath." He was told that he must endeavour to be patient, and that he would soon be with Jesus: on which he put his little hands together, and desiring those around to pray for him, remained some time in that posture silent. Repeatedly did he assume this attitude of silent prayer, as well as when too ill to speak. He appeared conscious to the end: and as his spirit took its flight, his face assumed a sweet placid look; as though he had even caught a glimpse of his eternal home, both bright and glorious.

LUCY REYNOLDS, *Spalding*. 51 23 2 mo. 1867

EDWARD REYNOLDS 63 22 6 mo. 1867

*Tottenham*. Died at Rochester.

MARGARET REYNOLDS, 82 12 8 mo. 1867

*Farringdon*. Widow of Charles Reynolds.

JOHN RICE, 72 26 2 mo. 1867

*Shirley, Southampton*.

JOHN RICHARDSON, 84 27 11 mo. 1866

*Treumount, Moy, Co. Tyrone*. (Late of Lisburn.)

AMY CONSTANCE RICHARDSON, 1 15 2 mo. 1867

*Darlington*. Daughter of William and Mary Ann Richardson.

HANNAH RICHARDSON, 51 14 3 mo. 1867

*Langbargh*. Wife of John Richardson.

MARY ANN RICHARDSON, 64 1 6 mo. 1867

*Birmingham*. Widow of Josiah Richardson.

WILLIAM RIDGWAY, *Bristol*. 76 2 4 mo. 1867

He was the son of pious and honoured parents, who endeavoured to train their children in the way they should go : and it can truly be said of him, that "when he was old he did not depart from it." During his last illness of about three months' continuance, he was mercifully preserved from mental or bodily pain ; though at times distressed by great exhaustion. Yet he never repined at thus unexpectedly becoming an invalid, though prior to this period he was remarkably active. He



was firmly attached to the principles of the Society of Friends; but his truly Christian character was best known to those around him by his humble watchful walk in daily life. A man of few words, and of a very retiring disposition, he did not give much expression to his feelings. On the evening of the day on which he died, this natural reserve of his character seemed to be overcome: for his mouth was wonderfully opened, and he repeated many portions of Scripture; especially the first verse of the ciii. Psalm, which he dwelt on many times. His last words were, "Just and true are *all* thy ways, thou King of Saints," when he leaned forward in his easy chair, in which he was reclining, and calmly passed away, to mingle, it is believed, with those happy ones, whose names are written in the Lamb's Book of Life.

MARY PRYOR RIDGWAY, 78 8 7 mo. 1867

*Leighton Buzzard. Widow of Matthew Ridgway.*

THOMAS ROBERTS, *Dublin.* 74 19 11 mo. 1866

JOSEPH ROBINSON, 90 25 2 mo. 1867

*Pardshaw. An Elder.*

JAMES ROBINSON, 82 25 8 mo. 1867

*Charlton in Kent.*

JAMES ROBINSON, 64 20 9 mo. 1867

*Stoke upon Trent.*

JOHN THOMAS ROBSON, 8 31 3 mo. 1867

MARY A. ST. CLARE ROBSON. 8 19 4 mo. 1867

(Children of J. W. and M. A. Robson, *Newcastle*)

LOUISA JANE ROKES, 10 9 1 mo. 1867

*Paddington*. Daughter of the late James Rokes.

MARY LOUISA ROW, 1 20 5 mo. 1867

*Redruth*. Daughter of Matthew Row.

ISAAC ROWNTREE, 69 11 10 mo. 1866

*Bradford, Yorkshire*.

THOMAS RUSSELL, 80 26 2 mo. 1867

*Birr, King's County*.

ANNIE ISABELLA RUSSELL, 6 25 8 mo. 1867

*New Shildon, Durham*. Daughter of Robert and Ann Russell.

JOHN SANDERSON, 89 2 11 mo. 1866

*Hull*. A Minister.

DANIEL SANGER, *Bristol*. 66 19 3 mo. 1867

MICHAEL SATTERTHWAITE, 82 6 7 mo. 1867

*Preston*. An Elder.

Michael Satterthwaite, throughout a lengthened life, evinced a firm attachment to the principles and doctrines of the Society of Friends ; in early life he had made himself well acquainted with the writings of its founders, and, embracing their views of Christian Truth with a full conviction of their accordance with the New Testament, he was anxiously concerned for their faithful maintenance. Engaged in an extensive business, he

was careful not to allow its pursuit to prevent his diligent attendance of meetings both for worship and discipline. Before he was thirty years of age, he was appointed to the station of Elder, which important position he occupied for upwards of fifty years ; and in his own Quarterly Meeting though his words were generally few, his judgment was much valued by his fellow members. In his native town of Preston, where the whole of his long life was spent, and where his consistent unostentatious walk in life commended his Christian profession, he was actively engaged in promoting the public welfare. His bodily and mental energies at a very advanced period of life were remarkable ; at the time of his decease he filled the office of Poor Law Guardian, the duties connected with which had for many years claimed much of his time and thoughts. During the severe distress in Preston at the time of the " cotton famine," these duties were especially onerous, and his personal efforts judiciously to relieve the poor were unremitting ; his sympathies extending to the young children, towards whom his heart was always lovingly drawn, in whatever outward circumstances they might be placed. He was " given to hospitality." For a great number of years, Ministers travelling in the work of the

Gospel, and many others partook of his cordial welcome.

He was the last survivor of a somewhat numerous family. Soon after the decease of his sister Sarah Ord, to whom he was closely attached, he attended the last Yearly Meeting in London; being sensible of some diminution of strength, yet desirous of sharing, as he had done for so many years, the privilege of thus mingling with his brethren in religious profession, as long as he was able. He felt that this would prove the last time, and this was also his expression in reference to the Ackworth General Meeting in Seventh month, which occasion he alluded to as one of special favour. Whilst at Ackworth his relatives noticed a slight increase of feebleness, but had little expectation of the final close being so near. On his way home the Seventh-Day succeeding the General Meeting, he called at Halifax to spend a couple of days, and appeared in usual health and spirits; but a few hours after his arrival, whilst walking in the street with his nephew, he was seized with faintness, and in about half an hour breathed his last. The summons was truly short, but it is believed that to him the words of the Saviour may be applied, "Blessed are those servants whom the Lord when He cometh shall find watching."

HANNAH SHAW, 34 1 6 mo. 1867

*Rathmines, Dublin.* Daughter of Robert and Charlotte Shaw.

ANN SHILLITOE, *Tottenham.* 76 19 7 mo. 1867

Widow of Thomas Shillitoe.

MARY ANN SHOLL, 1 5 7 mo. 1867

*Congresbury near Bristol.* Daughter of Ashby and Mary Ann Sholl.

HANNAH SIMCOX, 66 10 10 mo. 1866

*Chipping Camden, Gloucestershire.* Wife of William Simcox.

ELIZABETH SMEAL, *Glasgow.* 76 2 1 mo. 1867

Widow of William Smeal.

E. Smeal joined the Society of Friends by conviction in very early life. Her parents lived in the neighbourhood of Glasgow, and belonged to the Established Church of Scotland. About her twelfth year, she went to reside in that city with an uncle and aunt; sober, serious people of the Baptist persuasion, with whom she regularly attended their meetings; until on one occasion, when Sarah Lynes Grubb and her husband were visiting Glasgow, she went with her cousin "out of curiosity to the Quakers' meeting." There was a considerable time of silence, during which the mind of this young girl was sweetly visited and tendered by the Holy Spirit, as a "day spring

from on high ;" tears flowing freely down her face and dress much to the astonishment of her cousin, who evinced nothing but a restless impatience for words to be uttered, and on whom the words preached made but little impression.

From this time she continued to attend the meetings of Friends, and attracted the notice of many by her retiring deportment, and great tenderness in meetings, which at that time were nearly always held in silence ; and she has been heard to say, that even when attending the meetings of the Baptists, the short intervals of silence sometimes observed in them, were what she most enjoyed, and were the most profitable to her. She had been fond of dress ; but though so young found it required of her to lay aside all ornaments. This she at once did, from the bows on her shoes, (which were then a distinctive part of dress), to the ribbons and other trimming on her bonnet. And throughout her lengthened life, she thought it right to uphold the Christian standard of "modest apparel, as becometh women professing godliness."—1 Tim. ii., 9. 10.

When sixteen years of age, she became the inmate of a Friend's family ; and in her twenty-first year, (having been previously admitted into membership), was married as the second wife of the

late William Smeal; and in the moral and religious instruction and welfare of his children, she evinced a sound judgment and affectionate interest. She was a diligent reader of the Sacred Volume, and had a large and intelligent acquaintance with the lives and writings of Friends, both ancient and modern. She greatly desired that the doctrines and practices of the Society should be maintained in their purity and integrity; and being always zealous in attending our meetings for worship and discipline, she felt it a great privation when she was in her latter years unable to do so from severe bodily infirmities. Yet she was often heard to say, that she had enjoyed many precious seasons of Divine favour in her own habitation.

She was very liberal to the poor, often denying herself that she might have the more to give to those in need; and this even when she knew that their necessities were the result of their own imprudence or misconduct. When some of her own relations, from whom she had encountered much opposition at the time of her joining Friends, became greatly dependent on her, she in a Christian spirit assisted them and their children to the end of her days.

Her faith was firmly grounded on the mercy of God in Christ Jesus; and having been long

under the impression that she should die in the night when no one would be with her, she told her relatives and attendants not to be uneasy about her, if that should be the case ; as she believed all would be well with her. Her impression proved to be correct. On New Year's day 1867, having had some weeks of rather better health, and even walked out several times, she retired to rest as usual, and was found dead in her bed the next morning, in a composed position ; no evidence apparent of any struggle, or even of having moved after lying down. It is reverently believed she was not unprepared for the midnight summons.

JOHN SMEE, 61 18 7 mo. 1867

*Camberwell.* Brother of the late William Smee

MARY SMITH, *Chichester.* 67 2 2 mo. 1867

Wife of Thomas Smith.

PHEBE SMITH, 64 21 2 mo. 1867

*Halstead.* Wife of David Smith.

SUSANNA SMITH, *Kendal.* 68 4 4 mo. 1867

JANE SMITH, *Sheffield.* 64 4 6 mo. 1867

An Elder. Wife of Edward Smith.

HANNAH SMITH, *Witney.* 64 6 6 mo. 1867

Widow of Samuel Smith.

SARAH SMITH, 68 17 6 mo. 1867

*Chorlton-on-Medlock.* Wife of Joseph Smith.



MARY ANN SMITHSON,	35	25	5 mo.	1867
<i>Halifax.</i> Wife of Joseph Smithson.				
ELIZA MARY SMYTH,	22	1	11 mo.	1866
<i>Belfast.</i> Wife of Charles James Smyth.				
ROGER PRICHARD SOUTHALL,	24	25	8 mo.	1867
<i>Birmingham.</i> Son of William and Elizabeth Southall.				
MARY STANSFIELD,	6½	1	1 mo.	1867
<i>Halifax.</i> Daughter of Hall and Phebe Stansfield.				
HENRY FOSSICK STAPLETON,	51	26	8 mo.	1867
<i>Mile End, Ratcliff</i>				
ISAAC STEELE,	60	5	12 mo.	1866
<i>Poole.</i>				
JOSEPH STONE,	75	22	7 mo.	1867
<i>Ross.</i>				
ISABELLA STOREY,	82	22	5 mo.	1867
<i>Moss-side, Manchester.</i> Widow of John Storey.				
SARAH STURGE,	78	15	10 mo.	1867
<i>Cotham.</i> An Elder. Widow of Jacob Player Sturge.				
JOSEPH SUTCLIFFE,	66	3	6 mo.	1867
<i>Halifax.</i>				

We have received a spontaneous and affectionate testimony to the worth and character of this Friend, from a female domestic named *Grace*, who had lived in the family for upwards of twenty years ; and we think some extracts from it, given as nearly as may be in the words of the writer, will interest our readers.

“ In recording the death of my dear and much-valued master, Mr. Joseph Sutcliffe, I cannot omit mentioning the example of humility and gentleness he set to all who knew him. He always showed a real devotional feeling of spirit, \* \* and the power of divine grace enabled him to show a benevolent feeling of charity towards Christians of all denominations, which gave an undoubted evidence of his love for his dear Saviour. Towards the latter part of his life, he was deeply interested in the best welfare of the *poorer classes* ; and it would be very difficult to enumerate all the recipients of his bounty, but easy to select a number of the *real poor*, who could give evidence of his benevolent feelings towards them. \* \* He was a great reader, and particular in the selection of good books, and after reading with his friends would enter into pious conversation. He took pleasure, when an opportunity presented itself, of reading the Holy Scriptures to those he visited.

“ His sickness was short, only eight days ; yet in his affliction, it was truly pleasing to witness the entire resignation of his spirit to God. It was affecting to hear him say, the day after he was taken poorly, ‘ Into thy hands I commit my soul. Thy will be done. Sanctify this affliction

to the good of us all;—often saying,—‘never alone,—Christ, my hope of glory, is with me. He will never leave me, nor forsake me.’ When he was rather restless, I said, what can I do for you? He replied, ‘*Grace*, none but Jesus can do helpless sinners good.’ He repeated that beautiful hymn,

‘Rock of ages, cleft for me,  
Let me hide myself in thee.’

He said to me, ‘*Grace*, praise the Lord for his mercy; I cannot find words to express His praise,’ and then said, ‘Oh that bitter cup our Redeemer had to drink for my sins and thine, and for all the world!’ His last words were, ‘on the Rock, and that Rock is Christ,’—and very quietly closed his eyes as if asleep,—

‘Asleep in Jesus! blessed sleep,  
From which none ever wake to weep.’

The paper concludes as follows:—

“Having been with Mr. Sutcliffe in his last sickness, and having been witness of his daily life for the last twenty years, I thought it my duty to note down a few of his beautiful remarks in that brief sickness, which showed to me, that

‘It is religion can supply  
Solid comfort when we die,’—

and that he had been much with Christ in spirit, before his departure from amongst us.”

JOHN SWENARTON, 48 23 10 mo. 1866  
*Belfast.*

WILLIAM TANNER, 51 8 11 mo. 1866  
*Bristol.* A Minister.

In attempting a brief notice of this our beloved friend, it is felt to be a work of some difficulty to present the various features of his character, as they were blended together in forming a whole; the memory of which will long be affectionately cherished by those who were privileged to enjoy his acquaintance and friendship.

The natural delicacy of his constitution, and the frequent and sometimes serious interruptions to his bodily health, to which he continued to be subject through a large portion of his life, may have contributed to promote a certain sensitiveness of mind, and to increase that capacity for entering into sympathy with others under trial or suffering, which formed a marked feature of his character.

In very early life he was favoured in no common degree, with the gracious visitations of the Holy Spirit, producing great tenderness of conscience, and bringing him to feel the reality of our corrupt and fallen condition by nature, and our need of that pardoning and renewing grace which is made known and offered to us in the gospel of Jesus

Christ our Saviour. Yielding his heart to the influence of these impressions, his youthful years were preserved from many of the snares and temptations incident to that season of life; and the gentleness and amiability of his disposition, combined with much energy and liveliness of mind, constituted a character, which those who remember him at this period of his life can revert to with instruction and thankfulness.

Having been taught in the school of Christ, and tasted for himself that the Lord is gracious, he early felt it to be his duty to call on others to come and partake of the like blessed experience. He first spoke as a minister when in the twenty-second year of his age, and was recorded by his monthly meeting in that capacity in 1839. From an early period of his ministry he was diligent in its exercise, frequently holding religious meetings (often in company with his beloved mother) among the poor in his own neighbourhood. His later engagements of this character included a visit to Friends in Norway, and several extensive journeys among Friends in the North of England, in London and its vicinity, and in Ireland. He also held many meetings with the public in the course of his journeys, as well as in his own neighbourhood.

Until the year 1849, William Tanner continued to be a member of Sidcot Meeting in Somersetshire, where his parents resided. On his marriage in that year, he removed to Bristol, where he remained until his death. He was thus introduced into a wider range of social and religious duties, which he sought for divine grace to enable him rightly to discharge.

His labours, both public and private, in that large meeting were a means of blessing to many, especially among the young. With them he freely entered into sympathy, in their various perplexities and trials, and was often enabled to speak what has proved to be a word in season, to awaken the careless, to guide the doubting, to encourage the timid, or to comfort the afflicted one. It is probable that few have more fully entered into the spirit of the apostolic exhortation, "Rejoice with them that do rejoice, and weep with them that weep." Being himself of a hopeful mind, he hailed with satisfaction any evidence of spiritual life in others, even though it might be connected with much that was immature in judgment, or doubtful in practice. And his manner of dealing with such seemed to be guided by the spirit of Him of whom it was declared, "A bruised reed shall he not break, and the smoking

flax shall he not quench." His remarkable power of sympathy with others, and of correctly appreciating their circumstances and feelings, and the patient manner in which he would enter into all the details of a case submitted to him for advice, often gave to his judgment and counsels a force and accuracy, which can be fully appreciated only by those who have been benefitted by them.

Varied as were the resources of his powerful and richly stored mind, a conspicuous feature in his character was that genuine humility, which led him to cherish a respectful regard for the opinions and feelings of others, and a modest estimate of his own. In our meetings for worship, he was careful to exercise his own gift so as not to interfere with the services of other brethren in the ministry, and would often give place to those whose gifts and religious experience were much smaller than his own. In this, as in other respects, his conduct illustrated the apostolic precept, "Be kindly affectioned one to another in brotherly love, in honour preferring one another."

His devotedness to the cause of his blessed Master was evinced, not only by labours of a directly religious character, but also by the interest which he took in measures for ameliorating the condition, and promoting the general welfare of his fellowmen.

For a long course of years, he was a steady supporter of the temperance cause; and there is reason to believe, that some of the beneficial results of his early labours in it are visible even at the present day. He was also an earnest friend to the education of the poor, and in the earlier part of his life laboured actively in efforts in this direction. And a not less prominent place must be given to the interest which he took in measures for the abolition of slavery. The last public object of this nature which engaged his attention, was the cause of the Freedmen in the Southern States of America; for whose relief, during the last year or two of his life, he not only subscribed very liberally from his own resources, but devoted much time and labour to the work of inducing others to do the same.

He possessed a refined and cultivated taste, and a keen relish for the beauties of nature; whether displayed in the grand scenery of the rocks and fiords of Norway, or in the softer charms of glen and woodland in our own favoured isle. In the quiet work of his garden, and especially in the cultivation of ferns, in which he took a peculiar delight, he found a useful relief from the pressure of severer occupations; and when his system had been somewhat run down by a series of religious



engagements, involving the strain of protracted mental exercise, he has been known to find relaxation in a botanical ramble through the country, for a number of hours, in company with a congenial friend. His capacity for deriving enjoyment from pursuits of this nature was not only highly beneficial to himself, but contributed doubtless to give him the large influence which he possessed with his younger friends.

In attempting this sketch of our beloved friend, we are not seeking to delineate a faultless character. Like his brethren he was conscious of many imperfections, and deeply felt himself to be "compassed with infirmity." But if through any relaxation of watchfulness, or in the warmth of an animated discussion, he had in any instance given expression to his opinions or feelings in a manner of which, on subsequent reflection, he felt that he could not approve, he would acknowledge the error with a candour and sincere humility which it was instructive to witness.

Those endowments of heart and mind which endeared our beloved friend to others, shone forth pre-eminently in the domestic circle. The vigour and brightness of his mind, and all his accustomed capacity for social enjoyment, continued to the last of his active life; and little did he or his many

loving friends think that he was so soon to fall, not indeed like a sere and withered leaf, but as corn fully ripe, ready for the sickle and the heavenly garner.

On the 3rd of the Eleventh month, he was suddenly seized with the illness, which in less than five days terminated his valuable life. Oppressed breathing and great exhaustion rendered much expression difficult, but he made frequent and grateful reference to the peace afforded him, and the favour it was not to have any burden resting on his mind. He had often suffered much in the thought of losing his beloved wife, whose health had been for a long time in a very precarious state; and he referred with much feeling to her being the one left to tread the solitary path of life alone, expressing his unshaken trust that she would be sustained and comforted, and that the blessing of God would be with her to the end, through Jesus Christ our Lord.

At another time, alluding to those around him, he said it was very unexpected to him to have them there to cheer his heart, while he was now apparently nearing the confines of the eternal world; into which he hoped, through the mercy of the Lord our Saviour, to be permitted to enter, and to join in the praises of the great assembly

in the world above. Some expressions followed, which, though rendered somewhat incoherent by failing powers, were strikingly characteristic, the echoes of long and faithful service. He spoke as though addressing a congregation, warning them against some of the temptations to evil abounding in the world. After a pause he said, "Time and strength fail me, but I would commend you to God, and to the glorious display of His love as revealed in the Gospel of our Lord and Saviour Jesus Christ."

Shortly before the close, and when the power of utterance was gone, his right hand was thrice upraised, and an earnest upward look rested on his countenance, as though gazing into heaven, while waiting for the peaceful dismissal of the happy spirit from its earthly tenement. A few more minutes, and all was still. Those around him bowed under the sustaining conviction, that their loved one was for "ever with the Lord."

SARAH TANNER,

59 11 3 mo. 1867

Widow of William Tanner.

This dear Friend survived her beloved husband only four months. She was the eldest daughter of Daniel and Jane Wheeler, and was born at Sheffield the 15th of Seventh month, 1807.

Her mind and heart were of no common order, and she had great independence and force of character. She was naturally of a very diffident retiring disposition ; and her life has been compared to a mountain rivulet, that receives in solitude its supplies from on high, and spreading along the valley, in its noiseless course waters many a parched soil.

She was not more than eleven years old, when her father felt it his duty to remove with his family to the neighbourhood of St. Petersburg ; her youthful associations were, therefore, much confined to her family circle, and her home affections were very strong.

She had a deep love and reverence for her parents, and was tenderly attached to her brothers and only sister. They had all preceded her to their home above, and the anniversaries of their deaths were, we believe, never forgotten by her ; nor did she cease to commemorate the goodness and mercy that had led them each in safety through the valley of the shadow of death. Writing of her beloved father, she says, " The deep reverence for God and holy things which he impressed upon us in childhood, both by precept and example, sank deep into my heart, and seemed like the foundation upon which

Divine grace alone could erect the superstructure."

It would appear from her memoranda, that she was about twenty-two years of age, when it pleased the Lord to tarnish in her eyes some of the pleasures of this world in which she had delighted,—and enamour her whole soul with the beauty of holiness. About this time she writes,—“ Surely it must be the Almighty Himself who thus sets my sins in order before me, and makes me feel the exceeding vileness of my heart. How do I turn from such a miserable view, to Him who is the Saviour of sinners! how do I cling to the precious promises of the Gospel; and ask, more earnestly than ever, an interest in that great salvation which is there exhibited, through our Lord and Saviour Jesus Christ! O may I humble myself under the mighty hand of God! and seek through His grace for that purification of heart and life, without which no man shall see the Lord.” Speaking of the chosen people of old, she says:—“ For myself I feel at every step, as I pursue their melancholy story, that as face answereth to face in a glass, so do their ungrateful, rebellious, idolatrous natures answer to my own. and often am I brought to acknowledge, that it is of the Lord’s mercy that I am not consumed. \* \* \* O may every plant in me

that is not of my Heavenly Father's planting, be rooted up—every covering that is not of his spirit, be rent off,—and this heart, once the abode of every unclean thing, become, through redeeming mercy, an “habitation of God through the Spirit.” At another time she writes: “O my adorable Redeemer, what can I ever render for all Thy mercies towards me! *From what* hast Thou saved me, and *to what* hast Thou brought me! Surely to the enjoyment of that ‘Peace’ which Thou didst bequeath to Thy followers. It is not joy that I feel; I have *hitherto* no idea of this sensation, in connection with religion. In that happiness which springs from communion with God, there is a deep solemnity of feeling, almost incompatible with joy. It is a silent repose of the soul, which those only can comprehend, who have in degree been favoured to participate in its sweets.”

Having herself tasted of the Lord's goodness, she was very earnest in her desires that those around her might be brought into a fuller participation of the same blessed privilege, and that the whole family might be “bound up in the bundle of life.” On this account she offers the tribute of thanksgiving: “My soul feels humbled in the recollection of the manifold

mercies, by which Thou, O Lord, hast been pleased to surround me ; more especially for this, that separated as I am from that little portion of Thy family, whose sentiments are in unison with my own, Thou hast granted me the unspeakable comfort of having those in our own family, who have known and love Thy name, and who unite with me in seeking a better country."

During the next ten years, her mother and sister, three brothers, and her father, were removed by death ; but even during this time of sore trial she could thankfully acknowledge that her soul sometimes "rested on the Lord, in a fulness of peace which was quite beyond the comprehension of the natural man ; and which, as external circumstances could not give, so they were impotent to take away ;" and that her heart, "even in its deepest anguish, had been enabled to kiss the rod, and reverently to bless the Lord, for that hope beyond the grave, which alone shed brightness" over her pilgrimage. She returned to England in 1839, and in 1841 settled at Bristol with Daniel Wheeler, her only surviving brother. For a few years, life flowed on more evenly ;—then his health declined also, and she watched tenderly over him, as she had over so many before. It was on one of his last days on earth,

that she first gave vocal expression to the habitual prayerfulness of her soul, to her own great peace, and his exceeding comfort.

In 1849 she was married to William Tanner, not without the earnest prayer to her Heavenly Father, "If Thy Spirit go not with me, carry me not up hence." This union was full of happiness for both. She deeply sympathized in her dear husband's ministerial engagements; and her own voice was not unfrequently heard in prayer and praise; sometimes in public, but more often in the family circle, under a covering of deep solemnity.

Her care to secure time for the daily private reading of the Holy Scriptures, and for prayer, was very instructive; and she was anxious to encourage others thus to seek that communion with their God and Saviour, which she considered one of the most inestimable privileges of the Christian life. She was very punctual and methodical in the performance of her domestic duties, and was a faithful friend and counsellor to those around her; not forgetting the claims of her absent friends and relatives, with whom she kept up a constant and frequent correspondence. She was greatly interested in many benevolent efforts. She prized sewing meetings for the poor,



as affording her an opportunity of social intercourse with her friends.

Her health was never very strong, and for several years before her death, she had repeated attacks of illness, in which her life seemed to hang by a very slender thread. She survived her beloved husband but a short time; and the faithfulness of a covenant-keeping God was, perhaps, never more fully realized by her, than during the last few months, when heart and flesh failed, and her earthly prop was gone. Those who were privileged to share her hours of mourning, can never forget her entire submission to the will of her Heavenly Father, nor the blessed calm that surrounded her. She had always been keenly alive to the sufferings of others, but now it seemed her one desire to be useful to the afflicted. She laboured diligently too, with many prayers, to prepare a little memoir of her beloved husband,—anxious, if possible, to complete it before her own sun went down. Thus actively employed, as was her wont, almost beyond her strength, the shades of evening gathered round her.

She had long lived under an abiding sense of the constant uncertainty of her life, and when at last her strength rather rapidly declined, she

entered the valley of the shadow of death without fear. She spoke of the mists which had enveloped a rock, that she had visited in Madeira, saying, "but the rock was there, and the mist cleared away." And when an allusion was made to the reunion which awaited her with her beloved husband, she said very solemnly, "Tell — that I hope above all to see my dear Saviour."

With great composure she gave directions for the distribution of various remembrances;—and during one of the last nights of consciousness, she engaged in earnest prayer for herself and her faithful attendants. She died as she had lived, and her end was emphatically peace.

MARY ANN TATHAM, 73 15 5 mo. 1867  
*Adel, near Leeds.* Died at Southport.

ESTHER TESSIMOND, 43 5 1 mo. 1867  
*Newcastle-upon-Tyne.*

JOHN THOMAS, 83 16 10 mo. 1866  
*Morrison, Swansea.* An Elder.

WILLIAM THOMAS, 62 24 1 mo. 1867  
*Chester.*

ELIZA THOMAS, 46 17 5 mo. 1867  
*Freshford, Somersetshire.* Daughter of Alfred and Mary Thomas.

GRACE THOMAS, 75 7 8 mo. 1867  
*Falmouth.*

FANNY ELIZABETH THOMPSON,	3	28	11 mo.	1866	
AMY THOMPSON,	2	9	2 mo.	1867	
<i>Hulme, Manchester.</i>	Children of George and Mary Ann Thompson.				
ELIZA MARIA THOMPSON,	12	28	5 mo.	1867	
<i>Rock Ferry, Liverpool.</i>	Daughter of George and Eliza Thompson.				
SAMUEL THOMPSON,	74	8	6 mo.	1867	
<i>Fordingbridge.</i>					
EMMA TOLL, <i>Woodbridge.</i>	81	17	7 mo.	1867	
ANN TWEEDY, <i>Truro.</i>	94	17	1 mo.	1867	
A Minister.	Widow of William Tweedy.				
JOHN WALKER,	72	2	12 mo.	1866	
<i>Rawden, Yorkshire.</i>					
SARAH WALKER,	16	19	2 mo.	1867	
<i>Cockermouth.</i>	Daughter of John and Isabella Walker.				
ROBERT WALKER,	71	4	8 mo.	1867	
<i>Leeds.</i>	An Elder.				
JOHN WALKER, <i>Clerkenwell.</i>	76	8	9 mo.	1867	
CHARLES WALLIS,	42	23	7 mo.	1867	
<i>Basingstoke.</i>	Son of Mary and the late Richard Wallis.				
JAMES WALPOLE,	77	30	1 mo.	1867	
<i>Waterford.</i>					
JAMES WANSBOROUGH,	74	12	10 mo.	1866	
<i>East Greenwich, Deptford.</i>					

- DEBORAH WARING, 82 18 7 mo. 1867  
*Longford Court, Neath.* Widow of E. Waring.
- LOUIS WARNER, 9 8 3 mo. 1867  
*Milbourne Farm, Essex.* Son of F. Warner.
- EDWARD WATERFALL, 18 15 1 mo. 1867  
*Newcastle.* Son of William and Sarah Waterfall. Died at Wigton School.
- EDWARD WATKINS, 76 3 2 mo. 1867  
*Eydon, Northamptonshire.*
- SARAH WATSON, 65 16 10 mo. 1866  
*Devis View, Belfast.* Daughter of William Watson of Dublin.
- WILLIAM WATSON, 72 3 6 mo. 1867  
*Old Kent Road, Peckham.*
- MARY WEBSTER, 66 11 4 mo. 1867  
*Liverpool.* Wife of Peter Webster.
- ELEANOR WEBSTER, 69 25 5 mo. 1867  
*Halifax.* An Elder. Wife of George Webster.
- MARY ANN WEDMORE, 26 10 3 mo. 1867  
*Portishead.* Daughter of Joseph and Sarah Wedmore.
- SARAH WETHERALD, 72 6 11 mo. 1866  
*Belfast.*
- SUSANNA WEYMOUTH, 72 27 2 mo. 1867  
*Plymouth.* Widow of Joshua Weymouth.
- SAMUEL WHITE WHITE, 78 16 9 mo. 1867  
*Farncombe, near Goldalming.*

- HENRY MAY WHITE, 1 $\frac{1}{4}$  27 10 mo. 1866  
*Waterford.* Son of Henry & Elizabeth White
- JOHN WHITLOW, 68 27 6 mo. 1867  
*Willaston, Nantwich.*
- JOHN WHITTON, *Dublin.* 77 31 12 mo. 1866
- BENJAMIN BARRON WIFFEN, 72 18 3 mo. 1867  
*Apsley Guise.* Brother of Jeremiah Holmes  
Wiffen, the Poet.

We here record the removal of one; who in addition to a character of Christian integrity was a man of considerable intellectual attainments; whose extensive researches among the writings of the early Spanish Reformers, gained for him an established reputation in the literary world,—and what is of much higher moment, became, there is little doubt, the medium of real spiritual benefit to himself. When the light of pure Christianity shall break on the hills and valleys of Spain, Benjamin Barron Wiffen's labours will be found of peculiar service to her sons, and promote the cause of Christ's truth in the earth.

He was the second son of John and Elizabeth Wiffen of Woburn, Bedfordshire, and was born in the year 1794. He was educated at Ackworth School, and was a younger brother of the poet Jeremiah Holmes Wiffen, whose intellectual tastes and pursuits greatly influenced his own.

A translation by his brother of the works of Garcilasso de la Vega, (the prince of Castilian poets,) was indirectly the means of leading Benjamin B. Wiffen into an acquaintance with a distinguished Spanish gentleman, and into those walks of literature, to which in his latter years he usefully and assiduously applied himself. As the circumstance led to important results, we give B. B. Wiffen's own account of it.

“ The interest which I have taken in the writings of the Spanish religious reformers, had its rise from a casual acquaintance, which ripened into a tender and enduring friendship, with an enlightened Spaniard *Luis de Usóz y Rio*. It began in the spring of 1839. He was a gentleman of family, of high education and strong literary tastes, especially in everything that illustrated the knowledge of the Scriptures, and the ancient writers of his country. He had passed five or six years in Italy, studying law in the Spanish college at Bologna, and passed through his academical courses in several of the Universities of Spain, and in that of Bologna, with honours. In 1835, he returned to Madrid, and married a lady of good family and ample fortune. Wishing to avail themselves of this juncture to travel abroad, they visited Italy and its principal

cities, then Paris, and came to London early in the year 1839.

“ Whilst living at Madrid, Luis was one day called upon by a peasant, who offered him a volume for sale. He read the title *Apologia de la Verdadera Theologia Christiana*;—being our Robert Barclay’s ‘Apology,’ translated into Spanish by Felix Antonio de Alvarado. He did not know the book, bought it, and read it with curiosity. Finding it expounded the doctrines of the Society of Friends called Quakers, and having seen an English translation of his choicest poet Garcilasso de la Vega by Jeremiah H. Wiffen, one of them,—he resolved (should he go to London) to find him out, and learn more respecting the Society of which he had read in the *Apologia*. Soon after his arrival in London, he was taken by George Borrow, (author of *the Bible in Spain*,) to witness the proceedings of the Committee of the Bible Society, and was introduced by him to Josiah Forster, one of the Committee, and a prominent member of the Society of Friends. Luis at once enquired after Jeremiah H. Wiffen; and learnt that he had died in 1836, but that his widow and his brother were living.

“ Just at this time I went from my home at

Woburn to London, in order to attend the annual meeting of the Society of Friends. As soon as Josiah Forster saw me there, he told me that a Spanish gentleman had enquired for my deceased brother. He put the card of his address into my hand, and requested me to call and see him.

“ At first I felt a repugnance, having so slight an introduction, and no motive of my own ; yet, reflecting that the gentleman had enquired for my brother, to whom I was much attached, I resolved to call upon him at once. I found him residing with his wife at 15, Jermyn-street. He was erect and rather tall in person ; with thick black hair, close cropped according to the Spanish mode. His countenance was grave, and dark-complexioned, yet mild in expression ; and his eyes were dark and animated. In figure and in features he was spare. His manner was modest, and had an air of polite reserve. After a short time passed in general conversation, as I had to proceed further, he put on his hat and accompanied me. While we walked along the streets our conversation continued ; and in order to correct what I thought was an erroneous view, entertained by people who travel in foreign countries to view the productions of the Fine Arts, I made the remark, that I did not think it was by



pictures, statues, and vases, that the civilization of nations was advanced ; but that *religious liberty*, the real freedom of moral and religious thought and action, *was the only basis of true civilization*. The heartiness with which he expressed his concurrence with this sentiment, showed me that it was no new thought, but one familiar to his mind. I believe that our friendship, which lasted for the remainder of life, was then begun while walking the streets of London."

Benjamin Barron Wiffen retired from business in the summer of 1839. In the last month of that year he accompanied his friend George William Alexander to Spain, in order to promote the effectual abolition of the Slave Trade and Slavery. They had the opportunity of pleading the cause of humanity before Espartero, then Regent of Spain ; and the Catholic Bishop of Cordova laid his hands upon their heads as they stood before him, and blessed them,—“ thanking God at the same time that he had lived to see the day, when two Englishmen came to travel in Spain to advance the abolition of Slavery.” *Luis de Usoz y Rio* felt also deeply interested in the cause of Emancipation. His father had held the office of *Oidor* or Protector of the Indians in a Spanish colony of South America ; and he

himself had been nursed by a slave, who was made free, and lived and died in his family.

In the summer of 1841, this Spaniard and his wife visited Benjamin B. Wiffen at Mount Pleasant, and their visit is thus recorded by him. "My aged Mother was then slightly unwell, but would not have the visit put off on that account. They came and passed a few days; and my aged parent getting worse, expired on the Sabbath night, while they were yet in the house. They would be naturally affected by such an event, but they were more touched by the manner with which it was received by the family. At the usual Scripture reading before breakfast, on the morning after her decease, my eldest sister selected the 14th chapter of St. John, commencing, "Let not your heart be troubled." The undisturbed order and quietness observed in the family, (so different to what occurs on such occasions in their own country,) deeply affected them. "I believe," said Luis afterwards, "that I was brought there by Providence at that time to witness the death of a true Christian." How much this scene impressed them is shown by the circumstance, that my friend's widow remembered it, and read the same chapter upon the occasion of the death of her husband in 1865,

In the year 1843, Benjamin B. Wiffen again travelled into Spain with Geo. Wm. Alexander, on the same benevolent errand of freedom for the slave. On this visit he became still further acquainted with his Spanish friends; and yet more deeply interested in all that related to Spain, her literature, and her early martyrs for the truth. From this period his literary pursuits gradually assumed a definite form; and the discovery by him of the "*Cristiano Alfabeto*" of Juan de Valdes, (*which had been lost for the last three centuries*), led to the restoration and reprinting of the various and unknown writings of that author, as well as of numerous other valuable religious works: which furnished a delightful and interesting study, down to the termination of his life.

This close and intimate acquaintance with the inner thoughts and religious experience of those noble men, who suffered persecution, tortures and martyrdom, rather than deny the Truth which they had received from their Lord and Master,—could not but leave its impress on a mind which studied their character and their writings with such love and veneration; and their influence upon his own spiritual progress was very apparent.

As years rolled on, his views became exceedingly clear, on the practical fitness of the great truths

of Christianity for the comfort and happiness of the Believer. He expressed regret that Christians did not live more "*by the faith of the Son of God.*"

At an early period he appears to have passed through one of those severe mental conflicts, which are not unusual in the religious life of the youthful Christian. And in a letter to a friend, after the lapse of forty-six years, he recurred to it with vivid remembrance; and related that, after fighting in anguish with the Tempter a whole summer's day, he "went out at dewfall, and kneeling on the grass under the open sky, found victory and peace which have not been so challenged since."

Amidst the sorrowful trials and vicissitudes of life, he deemed it especially incumbent on the Christian, to endeavour in faith to "look upwards, and to look forward with hope; to number our remaining blessings, and to be very grateful to the Great Giver of them all, for what He has hitherto lent, and for what he yet permits us to use; to try to maintain our minds in patience, bearing the Divine Will as the portion of our Cross to be endured in this life, until our final change and release come."

It was a great satisfaction to him to know that his literary labours were not without result, even

during his own lifetime. A copy of the work, entitled "*Epistola Consolatoria*," was given to Manuel Matamoros, whilst he was in prison at Granada for reading the Bible to others, and spreading it. "I have seen," (writes Benjamin Wiffen, Seventh month, 20th, 1862,) "his letter of the most ardent thanks for it. Thus have I seen the sentiment of the last paragraph of the introduction to that volume exactly verified." (*Paragraph alluded to.*) "Persecution in a greater or less degree has ever attended the progress of Divine truth ; opposition and tribulation will continue to accompany it. The example and counsel of those who have before passed through these trials, are strong incentives to others who, coming after, suffer for the like principles ; nor may it perhaps be too much to believe, that some of these may derive encouragement in their course, from the perusal of the scriptural pages of the *Epistola Consolatoria*."

Very early in life, Benjamin Barron Wiffen, as well as his brother, cultivated the art of poetry ; but at a certain period, finding that the pursuit was too absorbing, interfering with sterner duties of business that devolved upon him, he consigned his poems to the flames ; yet afterwards resumed

the pen, and produced many very pleasing poetical pieces.

He took an active interest in many of the benevolent institutions of the day. As a member of the Society of Friends, he was observant of their peculiarities, and most exemplary in carrying out their principles in his daily life and conversation ; and in services for the good of their section of the Christian Church, he was ever ready to take his part. It was in attending an evening meeting, on a severe wintry night, held by John Henry Douglas, from America, that he is believed to have taken the severe influenza cold, from which he never again rallied.

It seems to have been his wish that he might "slip away unobserved." And this was the case. He was gone before most of his relatives and friends knew that he was ill. He does not appear to have spoken much during his last illness ; but what little he said, implied his firm trust in the atoning sacrifice of our Lord and Saviour ; and we believe that he has entered upon an eternal rest in Jesus. He peacefully departed about six o'clock, on the evening of Second day, the 18th of 3rd month, 1867.

JOHN WILLIAMS,

71 30 10 mo. 1868

*Edenderry, King's Co.*

SARAH WILLIAMS,	73	6	1 mo.	1867	
<i>Reading. Widow.</i>					
JOSEPH WILLIAMS,	91	21	1 mo.	1867	
<i>Randall's Mills, Cooladine.</i>					
JOHN WILLIAMS,	66	24	1 mo.	1867	
<i>Rathmines, Dublin.</i>					
MARY WILLIAMSON,	43	11	3 mo.	1867	
<i>Ackworth School.</i>					
WILLIAM WILSON,	74	18	9 mo.	1866	
<i>Idle, near Rawden.</i>					
REBECCA WILSON,	72	24	3 mo.	1867	
<i>Cahir, Co. Tipperary.</i>					Daughter of John and
<i>Elizabeth Wilson.</i>					
DANIEL WOOD,	62	31	12 mo.	1866	
<i>Upper Holloway, London.</i>					
MARY WOOD, <i>Dewsbury,</i>	42	3	3 mo.	1867	
<i>Wife of George Wood.</i>					
JOSEPH JOHN WOOD,	16	4	7 mo.	1867	
<i>Leeds. Son of John and Sarah Jane Wood.</i>					
JOSEPH THOMPSON WOODS,	34	8	5 mo.	1867	
<i>Croydon. Died at Edinburgh.</i>					
MARGARET WORMALL,	69	2	6 mo.	1867	
<i>Huddersfield. Widow of Richard Wormall.</i>					
REBECCA WRIGHT,	67	7	8 mo.	1867	
<i>Bury in Suffolk. Widow of David Wright.</i>					
JAMES WYCHERLEY,	70	2	5 mo.	1867	
<i>Dudley.</i>					

ANN YEOMANS, <i>Sheffield.</i>	50	14	12 mo.	1866
Wife of John Yeomans.				
DANIEL ZACHARY,	88	19	8 mo.	1867
<i>Areley Kings, Bewdley.</i>				

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• *NAMES not inserted before.*

THOMAS ASHBY, <i>Staines.</i>	80	5	4 mo.	1866
An Elder.				
ALFRED WYNNE BELLIS,	1	11	3 mo.	1863
EMILY JANE BELLIS,	9	9	4 mo.	1865
GERTRUDE WYNNE BELLIS,	1	10	4 mo.	1865
<i>Dalston, London.</i>	Children of John and Jane Wynne Bellis.			
LUCY LEAN, <i>Kensington.</i>	52	16	8 mo.	1866
Wife of Charles Lean.				
GEORGE PHELPS,	83	22	4 mo.	1866
<i>Moyallen, Co. Down.</i>				
JAMES LEE STEVENS,	52	26	6 mo.	1866
<i>Colchester.</i>				

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*INFANTS whose names are not Inserted*

Under one month ... ..	Boys	6	...	Girls	1
From one to three months	do.	2	...	do.	4
From three to six months	do.	3	...	do.	3
From six to twelve months	do.	4	...	do.	2



**TABLE.**  
*Shewing the Deaths, at different Ages, in the Society of Friends, in Great Britain and Ireland, during the Years 1864—65, 1865—66, and 1866—67.*

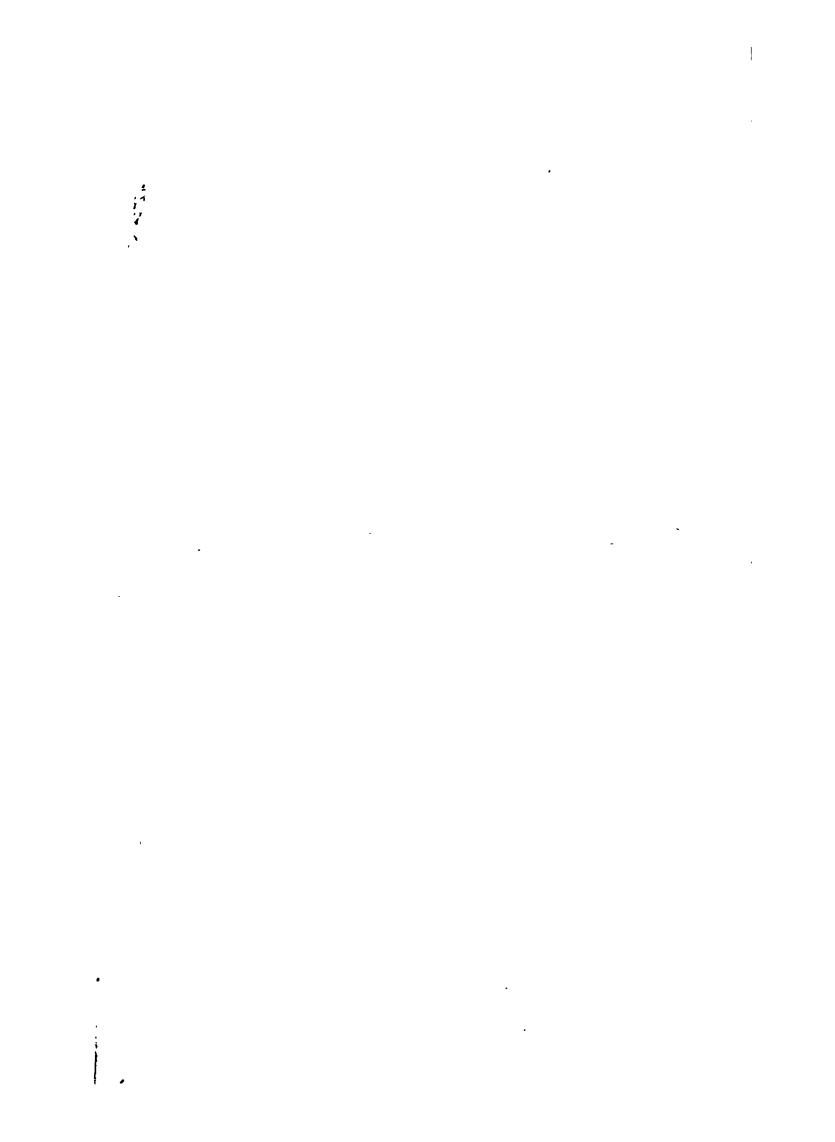
AGE.	YEAR 1864—65			YEAR 1865—66			YEAR 1866—67		
	Male.	Female	Total	Male	Female	Total	Male.	Female	Total
Under 1 year*	18	19	37	14	17	31	15	10	25
Under 3 years	24	31	55	18	31	49	21	20	41
From 3 to 10	7	2	9	2	3	5	3	7	10
" 10 to 15	2	4	6	4	6	10	3	3	6
" 15 to 20	11	4	15	3	8	11	4	6	9
" 20 to 30	10	16	26	9	16	25	7	8	15
" 30 to 40	6	10	16	10	8	18	5	10	15
" 40 to 50	4	9	13	6	6	12	6	15	21
" 50 to 60	13	22	35	14	20	34	13	19	32
" 60 to 70	27	30	57	29	27	56	33	40	73
" 70 to 80	32	41	73	40	31	71	49	47	96
" 80 to 90	16	20	45	14	28	42	11	30	41
" 90 to 100	2	4	6	1	6	7	3	5	8
All Ages	151	202	353	150	191	341	158	209	367

\* The numbers in this series are included in the next, "under 5 years."

Average age in 1864—65, .. 49 years, 3 months, and 24 days.

Average age in 1865—66, .. 51 years, and 26 days.

Average age in 1866—67, .. 55 years, 6 months, and 7 days.



[illegible]

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